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BOOK-LORE.

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BOOK-LORE:

A Magazine devoted to Old Time Literature.



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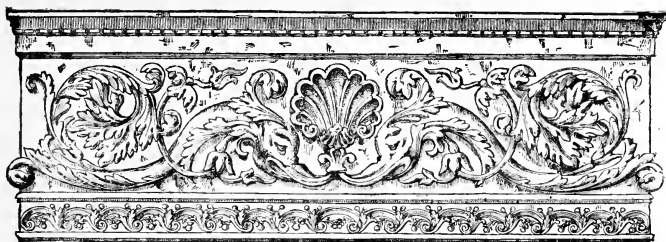
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BOOK LORE.



THE love of books is now commoner than in any preceding age. Not only is the passion for literature more widely diffused, but the possibilities of its gratification have greatly increased. For one book-collector in the past, there are now hundreds who are diligently studying and gathering up that which is interesting, valuable, or curious in literature.

It is this large and increasing class that BOOK LORE addresses, appealing to those who are interested in the byways of literature, to the seeker after that which is quaint and curious; to book-lovers, book-buyers, and booksellers, and to all those who delight in pondering over "many a quaint and curious volume of forgotten lore."

We hope to show that bibliography may become popular without losing in value or accuracy. We propose to help the collector of Dickens' editions as well as the hunter after Caxton's. Nothing that concerns books will be outside our range of sympathy. We shall deal with the methods of their production in ancient and modern times, the substances on which man has written, the instruments by which he has recorded his thoughts, and the manner in which art has added its beauty to literature. The blunders of scribes and printers, the fortunes and misfortunes of books and authors; the heroism, the folly, the fanaticism and the eccentricity embalmed in books will also have a place. Libraries, public and private, ancient and modern, will be noted. Episodes in the history of bookselling will be chronicled. Biographical particulars will be given of those less known worthies who have hitherto almost escaped attention. In short, it will be the object of the conductors of BOOK LORE to present

month by month, a magazine of information, useful in substance and popular in form, that shall appeal to all who are interested in the literature of the past, and in the lives of those who have contributed to it as authors, artists, printers, or booksellers.

The love of books, the passion for book-collecting, has its own uses and charms. "Even a millionaire," wisely observes Mr. William Blades, "will add a hundred per cent. to his daily pleasures if he becomes a bibliophile; while to the man of business with a taste for books, who through the day has struggled in the battle of life with all its irritating rebuffs and anxieties, what a blessed season of pleasurable repose opens upon him as he enters his sanctum, where every article wafts to him a welcome, and every book is a personal friend."



SCRIPTURAL TRANSLATIONS AND BLUNDERS.



SOME remarkable misprints and curiosities of translation have given names to the different editions of the Bible in which they occur. Probably the most widely-known is the *Breeches Bible*, which is so called because, in the Geneva version of Genesis iii. 7, Adam and Eve are spoken of as making themselves "breeches out of fig leaves." This translation of the Scriptures, which was made by the English Reformers then in exile at Geneva, served as the regular family Bible in the reign of Elizabeth. It is worthy of note that "The Golden Legend," printed at Westminster by William Caxton in 1483, and which includes a translation into English of the Pentateuch and a great part of the Gospels, contains on folio 37 verso, 2nd column, the following words, "And thus they knewe then that they were naked and they toke figge leuis and sewed them to gyder for to covey their membres in manner of brechis." This may take precedence of the Genevan version in being called the *Breeches Bible*, as that was not published till 1566, eighty-three years later.

Matthew's Bible, printed in London 1551, was nicknamed the *Bug Bible* from the fifth verse of Psalm xci. being translated, "So that thou shalt not nede to be afraid for any Bugges by nighte." The Authorised Version is, "Thou shalt not be afraid for the terror by night." This is the root-idea of a word that has become hopelessly vulgarized by later associations. We retain the original meaning in the word *bugbear*.

The Bible printed in London, in 1631, by Robert Barker was nicknamed the *Wicked Bible* from the fact that the seventh commandment (Exod. xx. 14) appeared as "Thou shalt commit adultery." This was immediately suppressed, and Archbishop Laud fined the printer £300, with which, it is said, a font of Greek type was bought for the University of Oxford. A German Bible of the seventeenth century has also the same extraordinary omission.

In an edition of the Bible printed in the reign of Charles I., the text of Psalm xiv. 1 ran : "The fool hath said in his heart *there is a God.*" For which error, according to Nye, in his *Defence of the Canon of the New Testament*, the printers were fined £3,000, and all the copies suppressed.

The Bible printed in 1653 by John Field is a very pretty little book measuring $4\frac{1}{2}$ by $2\frac{1}{2}$ inches, but is full of typographical errors, among which may be mentioned, "Know ye not that the unrighteous shall inherit the kingdom of God?" (1 Cor. vi. 9), and "Ye cannot serve and Mammon" (Matt. vi. 24), where the omission of the name of God makes the sentence meaningless.

The Bibles printed during the time of the Commonwealth have been generally reputed to be full of errors. In a tract entitled *The London Printer, his Lamentation; or the Press oppressed or overpressed*, 1660, it is said, that Bill and Barker had contrived to get into their possession "ever since the sixth of March 1655 the manuscript copy of the last translation of the Holy Bible in English, attested with the hands of the venerable and learned translators in King James's time. And having thus secured themselves from instant detection, they published editions filled with 'egregious blasphemies and damnable errors.'"

The Bible *Verbum sempiternum*, published in Aberdeen by John Forbes in 1670, was called the *Thumb Bible*, from its small size. It measures one inch square and nearly half an inch thick.

The first Bible printed in Ireland was dated 1716. An error occurs in a verse of Isaiah; "Sin no more" is printed "Sin on more." This error was not discovered until the entire impression of 8,000 copies was bound, and partly distributed.

In 1717, a Bible, in two folio volumes, was published in Oxford by J. Baskett, and was nicknamed the "Vinegar Bible," because the headline of Luke xx. reads "the parable of the *vinegar*," instead of the vineyard. It was soon after its appearance styled "a Baskett full of printer's errors," and it is now much sought by collectors on account of its celebrated faults.

The Bible published in Oxford in 1711 is remarkable, says Mr. Tutet, for this mistake in Isaiah lvii. 12: "I will declare thy righteousness and thy works, for they *shall* profit thee."

A Bible printed in Oxford in 1792 is remarkable for a mistake in St. Luke xxii. 34, where *St. Philip* instead of *St. Peter* is named as the disciple who should deny Christ.

In the *Murderer's Bible*, printed at the Oxford University Press in 1801, there occur numerous typographical errors, among which may be mentioned Prov. xxvii. 2, "Let another man praise thee, and *to* thine own mouth;" Zech. vi. 1, "There came *forth* [should be four] chariots out from between the two mountains;" Rom. xvi. 18, "And by good *works* [should be *words*] and fair speeches deceive the hearts of the simple." It receives its nickname from Jude 15, "These are *murderers*" being printed instead of "These are *murmurers*."

Four more Bibles issued from the same press remain to be noticed. The

first, dated 1804, is pre-eminently distinguished for its typographical errors, of which the following are specimens:—Numb. xxxv. 18, "The murderer shall surely be put *together*;" for *to death*; 1 Kings viii. 19, "Out of thy *lions*" instead of *leins*; and Gal. v. 17, "For the flesh lusteth *after* the spirit," for *against*. In that of 1807, Matt. xiii. 43, the reading is "Who hath ears to *ear*," instead of *hear*; and Heb. ix. 14, "How much more shall the blood of Christ . . . purge your conscience from *good works* [should be *dead works*] to serve the living God?" In that published in 1810, Luke xiv. 26 is given in this form: "If any man come to me, and hate not his father, . . . yea, and his own *wife* [should be *life*] also, he cannot be my disciple." That of 1820 has Isa. lxvi. 9, "Shall I bring to the birth, and not *cease* [instead of *cause*] to bring forth."

The famous *To remain Bible* was printed at Cambridge in 1805. The printer's reader is said to have had a doubt about a comma, and on sending to the proper authority to inquire, the answer came back that the comma was *to remain*. On this message being set up, the foreman, finding the two words written in pencil in the margin, took out the comma and put in the words *to remain*, which fortunately happened to make neither sense nor nonsense. The passage was in Gal. iv. 29: "Persecuted him that was born after the Spirit *to remain* even so it is now." This error was repeated in an 8vo edition 1805-6 printed for the Bible Society, as well as in a 12mo edition of 1819.

In 1802 the King's Printers issued a Bible in which 1 Tim. v. 21 appears as "*I discharge thee before God*" for "*I charge thee*."

In a 4to Bible of 1806, the passage in Ezek. xlvii. 10 reads, "The *fishes* shall stand upon it," instead of *fishers*. This was repeated in editions dated 1813 and 1823. These were issued by the King's Printers, who, in 1817, sent forth a Bible in which the negative is omitted from John xvii. 25, "Righteous Father, the world hath known Thee." They are also responsible for a misprint in an 8vo Bible of 1823, where Gen. xxiv. 61 is printed, "And Rebekah arose, and her *camels*," for *damsels*.

The *Placemakers' Bible* obtained its name from a remarkable typographical error, which occurs in Matt. v. 9, viz., "Blessed are the *placemakers*," instead of "*peacemakers*."

The *Treacle Bible*, printed 1568, had a passage in Jeremiah viii. 22, which read, "Is there no treacle in Gilead," instead of "Is there no balm."

The *He and She Bible* was so called from a very slight mistake that occurred in Ruth iii. 15, when instead of "she went into the city," it was printed "*he* went."

The *Printers' Bible*, issued before 1702, contained an absurd mis-statement of David in the 119th Psalm, v. 161, in which he was pathetically made to say that "*printers* persecuted him without a cause," instead of "*princes*."



THE STORY OF "RASSELAS."

"The mountains of Rasselas."

LORD BEACONSFIELD.



JOHNSON is best known to this generation not by his writings, but by his conversation and the manner of his daily life, as recorded with photographic fidelity by the faithful Boswell. The centenary of Johnson's death may recall some of his works from unmerited forgetfulness, but there is one production at least of his facile and yet unwilling pen, that has never lost its hold upon the popular mind. That *Rasselas* should be a general favourite is creditable to the world's critical instinct, for it is of all Johnson's works the most characteristic. It is full of strong sagacity, and whilst it shows his gloomy views of life, and his tendency to superstition, it is a powerful and conscious effort to vindicate the ways of a providence, mysterious as eternal.

Rasselas acquires fresh interest when we remember the circumstances under which it was produced. Surely no great classic was ever written with more haste. This is of the less importance since the mere form of the book is largely accidental; and its essence, the views of life, the reflections upon prosperity, greatness, immortality, happiness, virtue, and the rest, were the result of the many meditations upon the problems of life and death, which filled and agitated Johnson's mind alike in the obscure and in the famous years of his varied life. His mother, for whom he entertained the profoundest affection and respect, died at Lichfield on the 18th of January, 1759, and on the 23rd was buried. To pay the expenses of her funeral, and to discharge some of the small debts she had contracted, Johnson wrote *Rasselas*. The composition occupied only the evenings of one week; it was sent to the printer piecemeal, as fast as each portion was finished; and for more than twenty years he never read it again.

Rasselas was published anonymously. Why, it would be difficult to say. Johnson was then at the zenith of his fame. He was the author of the *Dictionary of the English Language*, and the four years which had elapsed since the completion of that great task had only served to deepen the admiration of the public. The *Rambler* had ceased nine years earlier, but the polite world were still periodically instructed by his *Idler*. He had not yet received his pension (it came in 1762), and was, if a famous, still a poor man, dependent upon his exertions as a professional author. The sum which he received for *Rasselas* was doubtless welcome, however inadequate it may seem to those who know its after history, and the great sums which it must have contributed to the revenues of the printers, publishers, and paper-makers. Boswell comments upon the smallness of the payment which Johnson "was content to receive for this admirable performance, which, though he had written nothing else, would have rendered his name immortal in the world of literature. None of his writings have been so extensively diffused over Europe; for it has been translated into most, if not all,

of the modern languages." Mr. Strahan, Mr Johnston, and Mr. Dodsley bought it for £100, and afterwards paid the author £25 when it came to a second edition. It was advertised under the title by which it will always be known—*Rasselas*, but, for some unknown reason, when the book appeared, this was omitted from the title-page, although the name is given in the half-title above the first chapter. The following is a facsimile of the title-page of the first edition.*

T H E
P R I N C E
O F
A B I S S I N I A.
A
T A L E.
I N T W O V O L U M E S.
V O L. I.

L O N D O N :

Printed for R. and J. DODSLEY, in Pall-Mall ;
and W. JOHNSTON, in Ludgate-Street.

M DCC LIX.

It is noticeable that throughout Abyssinia is spelt in the form seen on the title-page.

There has been much variation in the critical opinion of *Rasselas*. When it appeared the *Gentleman's Magazine* (April 1759) gave a full account of it, and remarked that it "abounds with the most elegant and striking pictures of life and nature, the most acute disquisitions, and the happiest illustrations of the most

* Mr. Elliot Stock has thought the Johnson centenary an appropriate occasion for the issue of a facsimile of the first edition of *Rasselas*. It has been carried out with great care and success. Prefixed is an introduction by Dr. James Macaulay, and a bibliography of the work.

important truths." This may be regarded perhaps as a friendly critique. The *Monthly Review*—then a great power—was less favourable. After some preliminary observations the critic says:—"But to succeed in the romantic way of writing, requires a sprightliness of imagination, with a natural ease and variety of expression, which, perhaps, oftener falls to the lot of middling writers, than to those of more exalted genius; and therefore we observe, with less regret, of the learned writer of these volumes, that tale-telling evidently is not his talent. He wants that graceful ease, which is the ornament of romance; and he stalks in the solemn buskin, when he ought to tread in the light sock. His style is so tumid and pompous, that he sometimes deals in *sesquipedalia*, such as *excogitation*, *exaggeratory*, etc., with other hard compounds, which it is difficult to pronounce with composed features—as *multifarious*, *transcendental*, *indiscernible*, etc. When we meet with instances of this inflated style, we can scarce forbear calling upon the writer in the words of Martial—

Grande cothurnati pone Maronis opus.

This swelling language may show the writer's learning, but it is certainly no proof of his elegance. If indeed he had put it into the mouth of a pedant only, nothing could be more apt: but unhappily he has so little conception of the propriety of character, that he makes the princess speak in the same lofty strain with the philosopher; and the waiting woman harangue with as much sublimity as her royal mistress.

"With regard to the matter of these little volumes, we are concerned to say, that we cannot discover much invention in the plan, or utility in the design. The topics which the writer has chosen have been so often handled, they are grown threadbare: and with all his efforts to be original, his sentiments are most of them to be found in the Persian and Turkish tales, and other books of the like sort; wherein they are delivered to better purpose, and clothed in a more agreeable garb. Neither has the end of this work any great tendency to the good of society. It is calculated to prove that discontent prevails among men of all ranks and conditions—the knowledge of which we may acquire without going to Ethiopia to learn it."

This is not a bad instance of the way in which a man of ability may fail to see the great future of the book he disparages. The last sentence of the review is:—"We shall only add, that his title-page will impose upon many of Mr. Noble's fair customers, who, while they expect to frolic along the flowery paths of romance, will find themselves hoisted on metaphysical stilts, and borne aloft into the regions of syllogistical subtlety, and philosophical refinement." (*Monthly Review*, May 1759, vol. xx., p. 428.)

There is not wanting an element of truth, however, in this judgment, but Sir Walter Scott has put it in happier fashion:—"The work can scarce be termed a narrative, being in a great measure void of incident; it is rather a set of moral dialogues on the various vicissitudes of human life, its follies, its fears, its hopes,

its wishes, and the disappointment in which all terminate. The style is in Johnson's best manner, enriched and rendered sonorous by the triads and quaternions which he so much loved, and balanced with an art which, perhaps, he derived from the learned Sir Thomas Browne."

The severest judgment on *Rasselas* is that of William Hazlitt, who declares it to be "the most melancholy and debilitating moral speculation that was ever put forth." Against this we may place the verdict of the robust "Christopher North," who declares:—"No prig shall ever persuade me that *Rasselas* is not a noble performance in design and in execution. Never were the expenses of a mother's funeral more gloriously defrayed by a son than the funeral of Samuel Johnson's mother by the price of *Rasselas*, written for the pious purpose of laying her head decently and honourably in the dust." Again:—"He had noble faculties and noble feelings; a hate, high as heaven, of wickedness; a scorn, as high, of all that was base or mean; wide knowledge of the world, of London, of life; severe judgment; imagination not very various perhaps, but very vivid, and, when conjoined with such an intellect, even wonder-working in realms that seemed scarcely of right to belong to the solemn sage. Witness the Happy Valley of *Rasselas*, and, indeed, all that as-yet-unsurpassed story, where, on the wings of fancy and feeling, you are wafted along over the earth, yet never lose sight of flesh-and-blood inhabitants, working and weeping, yet not unhappy, still, in their toils and their tears, and dying but to live again, in no cold, glittering, poetic heaven, but in the abodes of bliss, seen by the eyes of nature through religion, builded in the skies."

Lord Brougham, if not so severe as Hazlitt, is by no means an enthusiastic admirer. "The reader," he says, "who first attempts the Abyssinian *Candide*, feels that he has imposed on himself a task rather than found a pleasure, or even a relaxation. The manner is heavy, and little suited to the occasion; the matter is of a very ordinary fabric, if it is safe and wholesome; there is nothing that shines except the author's facility of writing in a very artificial style, as soon as we are informed, by external evidence, of the whole having been written in a few nights. He, perhaps, had some kind of misgiving that it was not a successful effort, for he never looked at it till two-and-twenty years after it was written, when, a friend happening to have it, who was travelling with him, Johnson read it with some eagerness."

The resemblance between *Candide* and *Rasselas* did not escape Johnson, who told Boswell, that if they had not been published so closely one after the other that there was not time for imitation, it would have been in vain to deny that the scheme of that which came latest was taken from the other. This may serve to moderate the zeal of those who see in every casual coincidence a case of literary fraud. The resemblance is all the more surprising, since the aim of the two men was as different as their character and disposition, though it happened that the thoughtless optimism which Voltaire satirises was as distasteful to the sceptical Frenchman as to the devout Englishman.

Boswell was an enthusiastic admirer of *Rasselas*. "This tale," he says, "with all the charms of Oriental imagery, and all the force and beauty of which the English language is capable, leads us through the most important scenes of human life, and shows us that this stage of our being is full of 'vanity and vexation of spirit.' The fund of thinking which this work contains is such that almost every sentence of it may furnish a subject of long meditation. I am not satisfied if a year passes without my having read it through; and at every perusal my admiration of the mind which produced it is so highly raised, that I can scarcely believe I had the honour of enjoying the intimacy of such a man."

It was perhaps during one of these annual perusals that the incident occurred to which Brougham alludes and which Boswell has narrated: "On Saturday June 2nd [1781] I set out for Scotland, and had promised to pay a visit in my way, as I sometimes did, at Southill, in Bedfordshire, at the hospitable mansion of Squire Dilly, the elder brother of my worthy friends, the booksellers, in the Poultry. Dr. Johnson agreed to be of the party this year, with Mr. Charles Dilly and me, and to go and see Lord Bute's seat at Luton Hoo. He talked little to us in the carriage, being chiefly occupied in reading Dr. Watson's second volume of *Chemical Essays*, which he liked very well, and his own *Prince of Abyssinia*, on which he seemed to be intensely fixed; having told us that he had not looked at it since it was first published. I happened to take it out of my pocket this day, and he seized upon it with avidity. He pointed out to me the following remarkable passage: 'By what means,' said the prince, 'are the Europeans thus powerful? or why, since they can so easily visit Asia and Africa for trade or conquest, cannot the Asiatics and Africans invade their coast, plant colonies in their ports, and give laws to their natural princes? The same wind that carries them back would bring us thither.' 'They are more powerful, Sir, than we,' answered Imlac, 'because they are wiser. Knowledge will always predominate over ignorance, as man governs the other animals. But why their knowledge is more than ours, I know not what reason can be given, but the unsearchable will of the Supreme Being.' He said, 'This, Sir, no man can explain otherwise.'"

Whatever variance there may be amongst the critics, Johnson had reason to be satisfied, and more than satisfied, with the reception of *Rasselas* by the great public whose verdict is final. He disdained the affectation which professes not to care for literary reputation. On one occasion he remarked, "Oh! gentlemen, I must tell you a very great thing. The Empress of Russia has ordered the *Rambler* to be translated into the Russian language; so I shall be read on the banks of the Wolga. Horace boasts that his fame would extend as far as the banks of the Rhone; now the Wolga is farther from me than the Rhone was from Horace." BOSWELL: "You must certainly be pleased with this, Sir?" JOHNSON: "I am pleased, Sir, to be sure: a man is pleased to find he has succeeded in what he endeavoured to do."

No complete bibliography of *Rasselas* has appeared, but enough is known to demonstrate its wide and enduring popularity.

The first edition appeared in 1759, and a pirated edition immediately followed at Dublin. The second London edition was also issued in 1759, and it was reprinted in the following year. It was early reprinted in what were then the English colonies. Johnson, writing under date 4th March, 1773, to the Rev. Dr. White of the Episcopal church of Pennsylvania, says: "I received the copy of *Rasselas*. The impression is not magnificent, but it flatters an author, because the printer seems to have expected that it would be scattered among the people. The little book has been well received, and is translated into Italian, French, German, and Dutch. It has now one honour more by an American edition." This American edition had been mentioned by Dr. White when visiting England in 1771. Editions appeared in the following years at London, except when otherwise indicated: fifth edition, 1775, sixth edition, 1783, 1787 (also at Dublin), 1789, ninth edition, 1793, 1795, 1801, 1804 (Rusher's edition, printed at Banbury, with patent type), 1805 (printed by Ballantyne, Edinburgh, with engravings by Raimbach, after Smirke), 1807, 1808 (forms part of William Pelham's *System of Notation* printed at Boston), 1810, 1812 (Chiswick Press), 1812 (Edinburgh), 1815, 1816, 1817, 1819, 1820, 1823 (Ballantyne's Novelist's Library), 1838 (The Hague), 1841 (New York), 1843 (Gouda), 1849 (in phonetic spelling), 1853 (New York), 1855, 1858, 1860 (edited by Rev. John Hunter, M.A.), 1867, (in phonography), 1869 (Bayard Series), 1869 (New York), 1870, 1879 (another at Oxford), 1880, 1883 (three different editions).

Rasselas is still a regular part of the bookseller's stock-in-trade. There are several English firms who keep it in print, and in America there are at least five editions constantly kept in print.

There are numerous translations. We have Johnson's own testimony that in 1773 there were versions in Dutch, French, German, and Italian. In French there is a version by Madame Bêlot, published at Amsterdam in 1760, which was re-issued in 1768. There is another by Comte de Fouchecour, issued in 1798. Quérard had never seen this, and was, therefore, inclined to doubt its existence, which is nevertheless assured. A third, by Siret, appeared at Paris in 1818, 1821, and 1825, and at Boulogne in 1822. A fourth by Fr. Louis, bookseller, appeared in 1818. A fifth by M. G.—that is Gosselin,—appeared in 1822. A sixth by Alexandre Notré was printed at London in 1823. A seventh version "par M^{me}. * * *" appeared at Paris in 1833. The translator was Madame de Fresne, who died at the age of twenty. A few only of the copies have a portrait and biographical notice of this accomplished lady. The second edition of the eighth version, by N. Adts, was published at Bruxelles in 1863. Who was the author of the Dutch translation mentioned by Johnson we do not know, but a Dutch version appeared at the Hague in 1824. Graesse mentions three German versions, one by J. F. Schiller, Mainz, 1785; one, anonymous,

Meissen, 1786; one by Bärmann at Hamburg, 1840. There is another translation by Geo. Smout, which appeared at Hamburg in 1827. An Hungarian version appeared in 1840. There was a Polish edition issued at Warsaw in 1803. In Italian there are two, if not three, versions. Graesse names a Spanish translation by Doña Ines Joyes y Blakes, which appeared at Madrid in 1798. There is also an anonymous and undated version, and a third by Don Felipe Fernandez, printed at London in 1813. Still more striking evidences of popularity are afforded by the Modern Greek version which appeared in 1817, and the translation into Bengalee made by Maha-Raja Kalee Krishna Bahadur, which appeared at Calcutta in 1833. This list, long as it is, is by no means exhaustive.

Rasselas is connected, in a sense, with Johnson's earliest effort in prose literature. When he was at Birmingham in 1735, he lodged with a bookseller, Mr. Warren, who was the only one in the town. In conversation he mentioned Lobo's Abyssinian history, and it was agreed that it should be translated. For this version, his first prose work, Johnson received five guineas. Lobo was a Jesuit, who after spending several years in Abyssinia became rector of the University of Coimbre, at which town his *Historia de Ethiopia* appeared in 1659. A French translation by Le Grand appeared in 1728, and appears to have excited Johnson's interest to a very great extent. His translation is now a rare book, but those who cannot obtain a sight of the original may consult the reprint in the fifteenth volume of Pinkerton's *Collection of Travels*. The passage which contains the suggestion of *Rasselas* is that where Lobo says that "the Kingdom of Amhara is mountainous. The Abyssinians call these steep rocks 'Amba.' There are many of them which appear to the sight like great cities, and one is scarcely convinced on nearer view that one does not see walls, towers, and bastions. It was at Amba Quexa that the princes of the blood royal passed their melancholy life, being guarded by officers who treated them with great rigour and severity." Johnson has followed Lobo's account of the treatment of the royal princes. The name is derived from that of Rassela Cristo, who was the chief general of Sultan Segued, early in the seventeenth century. In after-life Johnson had but a poor opinion of his translation. In 1776, when Boswell had borrowed a copy of the rarity from Sir John Pringle, the Doctor said, "Take no notice of it," or "Don't talk of it." Boswell remarked, "Your style, Sir, is much improved since you translated this." He replied, with a sort of triumphant smile, "Sir, I hope it is." The book of the good Jesuit is not yet entirely obsolete in regard to its information relating to Abyssinia, but its chief value to the world has been that it excited the powerful but gloomy intellect of Johnson, a quarter of a century after his translation was published, to the composition of *Rasselas*.



NOTICES OF COLLECTORS.

I.—SIR ENGLISH DOLBEN.



DEATH removed a collector of a quaint and pleasant type by the demise at Finedon Hall, Northamptonshire, of Sir John English Dolben, on the 26th of September, 1837. An interesting notice of him appeared in the *Gentleman's Magazine* for the year, from which we learn that this venerable and remarkable personage was the fourth in lineal descent from the Rt. Rev. John Dolben, Archbishop of York in the reign of Charles the Second, who was descended from an ancient family in the county of Denbigh. The Archbishop's younger brother, Sir William Dolben, was a Justice of the King's Bench; and his son Sir Gilbert, the first Baronet, was a Justice of the Common Pleas. He acquired the estate of Finedon, alias Thingdon, by marriage with the heiress of the ancient family of Mulso. Sir John, the second Baronet, was a Doctor of Divinity, and Prebendary of Durham, and married the Hon. Elizabeth Digby, daughter of William Lord Digby. Sir William, the third Baronet, was a Fellow of the Royal Society, and M.P. for the University of Oxford, from 1768 to 1806, and by Judith, daughter and heiress of Somerset English, Esq., (by Judith, daughter and heiress of Hugh Reason, of Hampnells, co. Sussex, by the daughter and sole heiress of Sir Joseph Sheldon, Lord Mayor of London) had issue, with one daughter, an only son, whose death we now record; the portraits of the Archbishop, of Sir English's father and grandfather, and his own, hang together in the hall of Christ Church, Oxford.

Sir John English Dolben was born May 4th, 1750. He was educated at Westminster School; and thence elected a student of Christ Church in 1768. He took his degree of B.C.L. as a grand compounder, July 4th, 1775, and had the honorary degree of D.C.L. conferred upon him July 27th, 1788. He was elected a Fellow of the Society of Antiquaries April 6th, 1780, and at the time of his death was the senior member of that fraternity. He succeeded his father in the title of Baronet, March 20th, 1814. Sir English Dolben was much attached to classical literature and antiquities, and, like his venerable father, was a zealous supporter of the Established Church, but a sincere friend to toleration. Previously to his final retirement into the country, he lingered with much affection about the haunts of his youthful studies and amusements, being alike remarkable for his venerable deportment and much harmless eccentricity. He was a constant visitor at the commemoration dinners at Christ Church; and he frequently joined the juvenile ranks at Westminster School, whom he would accompany to service at the Abbey, saying he was the youngest among them, beginning to count afresh from the age of seventy. He had his cards printed in black-letter type, saying that he was himself "old English," and that was the most appropriate style for him. He carried so many small volumes about with him in his numerous and capacious pockets, that he appeared like a walking library; and his memory, particularly in classical quotations, was equally richly

stored. About 1820 he visited Italy, taking with him Mr. G. Tytler, a Scotch artist, who afterwards published a large panoramic view of Edinburgh, and several lithographic views in Italy, in which the figure of Sir English frequently occurs. Sir J. E. Dolben married, in October 1779, Hannah, daughter of William Hallett, jun., of Cannons, co. Middlesex, Esq., by whom he had issue one son and five daughters. His son, William Somerset Dolben, died in 1817.

INSECTS IN BOOKS.



WHEN the British Association met at Liverpool in 1837, the bookworm was introduced to the assembled *savants* in a paper written by Sir Thomas Phillips, Bart., of Middle Hill, and communicated to the meeting by the Rev. F. W. Hope. The paper is printed in the *Report of the British Association for 1837*, and is as follows:—

“*A Simple Method of destroying Insects which attack Books and MSS.* By Sir Thomas Phillips, Bart.: Communicated by the Rev. F. W. Hope. My library being much infested with insects, particularly *Anobia*, I have for some time turned my attention to the modes of destroying them, in the course of which I observed that the larva of these beetles does not seek the paper for food, nor the leather, but the paste. To prevent their attacks, therefore, in future bound books, the paste used should be mixed up with a solution of corrosive sublimate, or, indeed, with any other poisonous ingredient. But to catch the perfect insects themselves I adopt the following plan: *Anobium striatum* commonly deposits its ova in beech wood, and is more partial, apparently, to that than any other wood. I have beech planks cut, and smear them over, in summer, with pure fresh paste (*i.e.*, not containing anything poisonous); I then place them in different parts of the library, where they are not likely to be disturbed; the beetles flying about the room in summer time readily discover these pieces of wood, and soon deposit their eggs in them. In winter (chiefly) the larva is produced, and about January, February, and March, I discover what pieces of wood contain any larvæ, by the sawdust lying under the planks, or where it is thrown up in hillocks on the top of them. All the wood which is attacked is then burnt for firewood; by this simple method I have nearly extirpated *Anobia* from my library. I am of opinion that a single specimen in a book of an impregnated female will soon destroy any volume should it remain undisturbed. There are also two other kinds of beetle in my library; one is a small brown beetle, and is probably a *Tomicus*, or some close allied species. The second species was imported from Darmstadt, or Frankfort-on-the-Maine. It is six times larger than the former, of a black colour, with white spots or stripes, and belongs to one of the modern genera of *curculionidæ*. It appears to be partial to books bound in oak boards; it is not abundant, but very destructive.”—(*Report of the British Association, Liverpool 1837. Transactions of Sections, p. 99.*)

The reading of the paper was followed by a discussion, in which Mr. Curtis suggested the employment of turpentine, as the effect of corrosive sublimate, and other poisonous substances, only lasted a short time, and stained the leather. The chairman, Mr. Macleay, remarked on the effects produced by *Dermestes* in his library in Cuba. It was probable that the insects which attacked the paper were different from those which attacked the paste, the former being *acar*i, and the latter small coleopterous insects. He had found no method of preservation so effectual as to give the books a free current of air, and, for this purpose, he was always accustomed to leave his book-cases open, the books being placed about two inches from the wall, so as to allow a free circulation. Mr. Hope remarked that the infusion of quassia had been esteemed a preventive; and Mr. Gray stated that in Geneva the water used in the manufacture of paper was that in which quassia had been infused.

A MARINER'S BEQUEST.



MN Collinson's *Somersetshire* (vol. iii., p. 151) there is an account of a curious bequest by a mariner. Against the north wall of the Church of Easton-in-Gordano, Somersetshire, not far from Bristol, is an upright tablet, containing the following memorial :—

"Captain Samuel Sturmy, of this parish of Saint George's, made and gave unto the same two dials at the pillars, and two more upon the church porch; also in the same parish he wrote his mathematical treatise in folio, intituled, *The Mariners or Artises Magazen*. One of these book he freely gave to this parish, upon the condition (viz.) that the booke should be chained to, and locked in, the deask, where now he is left (always), and the key to remaine in the hands of Captain Richard Morgan Esq. or his assignes (ever) until any ingenious persons, of the same parish, or Lye, or Portbury's parish; or any other which desires the use thereof, which shall not be denied them freely, provided they first give unto Captain Morgan, or his assignes, good sufficient security, as he or them shall think fit, for three pounds sterling, that shall be forfeited and lost if any that be so ingauged shall cut, trace out, or blurr any paper, sheet, figuers, or diagram, that is in the said book. And that three pounds is to put such another in its place; but on the contrary, if Captain Morgan, or his assignes, doth receive the booke in as good condition of the party obliged, as when he received it, then shall the party be free of his obligation untill the next time he desiers to use it, then to give the same, and likewise all other persons for ever. For an acknowledgement of kindness unto the author, the minister doth promise to preach a sermon always on his birthday, being the 5th of November (he was borne at Gloucester anno 1633), and the same day the mariners or ringers to give him a peale of bells at the same parish. Witness, our hands the 1st day of May, anno 1669. *Non nobis solum nati sumus,*

"GEORGE WILLINTON, Minister.

WILLIAM ROBSON, }
RICHARD WASCROW, } Churchwardens.

"This scientifick credential is closed by some English lines, and a short Latin peroration, now nearly obliterated."

The bequest is also mentioned in the *Gentleman's Magazine* (vol. lxiii., p. 320, 1793). Lowndes mentions the book which appeared in 1669.



"A SMALLER BIBLIA PAUPERUM."*



THE *Biblia Pauperum* of the middle ages was a method by which a knowledge of the leading incidents in the life of Christ was conveyed to those who used them. To what extent they circulated amongst the laity is a matter of doubt, but they formed a sort of pictorial text-book for the less learned members of the preaching orders—the

Pauperes Christi, whose discourses would thus often acquire a greater dramatic power from the pictures which they had to translate into words for their hearers. The *Biblia Pauperum* and the *Speculum Humane Salvationis* were amongst the most popular of pre-reformation books. The pages of rudely-executed woodcuts, accompanied by a few explanatory sentences in Latin, are important documents in the history of human culture, for they prelude the most important discovery of modern times, the invention or introduction of the art of printing.

Mr. T. Fisher Unwin has published what he not inappropriately terms *A Smaller Biblia Pauperum*, from which by his courtesy we reproduce one of the illustrations. It will be seen that however crude the engraving may be, the design is vigorous, and by no means without artistic talent. The series of thirty-eight wood-blocks, reductions of which are used to illustrate the volume, were purchased about seventy years since at Nuremberg, by the late Mr. Sams, of Darlington. They have not been recognised as belonging to any printed book, and the artist's mark which appears on the thirty-seventh plate is unknown to any bibliographer. M. Passavant, a well-known writer on the subject, does not appear to have met with it in his researches. It is, therefore, probable that the blocks were thrown aside and never used, after they had been engraved, till a lapse of nearly four centuries. They are illustrative of the life, miracles, parables, and sayings of our Saviour, and, occasionally, typical subjects from the

* *A smaller Biblia Pauperum, conteynynge Thyrtie and Eyghte Wodecuttes illustratyng the Lyfe, Parablis, and Miraclis off oure Blessed Lorde and Savioure Jhesus Crist, with the Propre Descriptiouns thereoff extracted frō the Originall Texte off Iohn Wiclif, somtyme Rector of Lutterworth.* Preface by the late verie Rev. Arthur Penrhyn Stanley, D.D., Dean of Westminster. Imprinted attē the sign off The Grasshopper, by Unwin Brothers, The Gresham Presse, inne Little Briggē Strete, inne the parish off S. Anne, Blackfriars, and are to bee solde by T. Fisher Unwin, attē his shoppe, 26, Fater Noster Square, inne the Citie off London. M.D.CCC.LXXXIV. 8vo, 82 folios.

Old Testament are introduced. There are altogether seventy-eight subjects represented on the thirty-eight plates. A date is engraved on two of the blocks. It would seem, however, that the figures are transposed, for authorities at the British Museum agree in reading the date as certainly 1540, but say it is difficult



to refer the artistic composition to that period, as it certainly belongs in style to the end of the previous century. The kind of material used, and the peculiar style of cutting, all go to indicate their great antiquity. In the year 1877, these blocks were exhibited in connection with the Caxton Celebration at South Kensington, and afterwards used in the production of *A New Biblia Pauperum*, a memorial volume, of which 275 copies were issued at the price of one guinea. This edition was immediately absorbed, and generally fetches a good price when it occurs for sale. It has, therefore, occurred to the publishers to re-issue the work in a form which,

without interfering with the value of the previous issue, will introduce this curiosity of literature and art to another public. For this purpose the plates have been faithfully reproduced, but in a smaller size. The text has been selected from Wiclif's translation of the New Testament, as being the only English version commonly known at the period when these blocks were engraved.

The borders and ornaments that embellish the letterpress pages are exact facsimiles of those used in a *Book of Hours*, now in the Lambeth Palace Library, printed by T. Kerver, in Paris, 1525, and which, by the kind permission of the late Archbishop of Canterbury, are reproduced. Paper and binding alike have been carefully selected and designed to represent a book of four centuries ago. The incidents of the engraving which we have selected for reproduction are thus described in the quaint diction of the Wicliffite version :—

"And it was don / in tho daies / a maundement wente out fro the emperroure august / that al the world schulde be discryued. This first discryuynge was maud of fryn iustice of frie. And alle men wenten to make professioun / eche in to his owne citee. And Joseph wente up fro galile / fro the citee nazareth / in to iudee / in to a cite of dauith that is clepid bethleem / for that he was of the hous and of the meynce of dauith / that he schulde knowleche with marie / his wiif that was weddid to hym / and was greet with child /.

"And it was don while thei weren there / the daies weren fulfillid that sche schulde bere child / and sche bare hir firstt borun sone / and wlapid hym in clothis / and leide hym in a cracche / for ther was no place to hym in no chaumbre /.

"And schepherdis weren in the same cuntre / wakyng and kepinge the watchis of the nyzt on her flok / and lo the aungel of the lord stood bisidis hem / and the cleernesse of god schyned aboute hem / and thei dredden with greet drede.

"And the aungel seide to hem / nyle ze drede / for lo I preche to zou / a greet ioie / that schal be to alle puple / for a sauour is borun to dai to zou / that is crist / the lord in the citee of dauith / and this is a token to zou / ze schuln fynde a zunge child wlapid in clothis / and leide in a cracche / and sudeynli there was made with the aungel a multitude of heuenli knyztod / heriynge god a seiynge / glorie be in the hizist thingis to god / and in erthe pees be to men of good wille."

The book is an interesting memorial of the early history of popular literature, when the picture was being transformed into the book. "It is exactly," observes the late Dean Stanley in his preface, "the crossing, as it were, of the two arts—the image passing into substance—the later education of the thought and spirit taking the place of the earlier education of sense and figure."

THE ORIGINAL OF STRYVER IN "THE TALE OF TWO CITIES."—The collectors of anecdotes about Charles Dickens should note this from Mr. Edmund Yates's *Memoirs of a Man of the World*.—"One day I took Dickens—who had never seen Edwin James—to one of these consultations. James laid himself out to be specially agreeable; Dickens was quietly observant. About four months after appeared the early numbers of *A Tale of Two Cities*, in which a prominent part was played by Mr. Stryver. After reading the description, I said to Dickens, 'Stryver is a good likeness.' He smiled. 'Not bad, I think,' he said, 'especially after only one sitting.'"

HOMER'S "ILLAD."—Mr. Edmund Yates in his *Memoirs of a Man of the World* recounts a quaint *mot* of Shirley Brooks.—"Thoroughly his own, too, and uttered with his usual curl of the nostril and the lip, was his remark on looking round my bookshelves, and seeing my old school Homer, which Simpson, after patching and mending its back, had labelled Homer's *Iliad*. 'Homer's *Iliad*,' said Brooks, with an inflection on the name—'yes, I believe it is the best.'"

A PERSIAN LIBRARY.



HERE is an interesting notice of the private library of a notable Persian, in the preliminary matter of Sir Harford Jones Brydges' translation of *The Dynasty of the Kajars*. Whilst at Shiraz, and whilst the city was in danger, the Mirza Husain had some thoughts of sending his books to India.

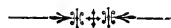
"Mirza Bazurg came early in the evening; and after we had finished our meal, he said: 'My uncle has desired me to come and talk over his situation with you, and consult with you on several subjects. You know it has never been my uncle's custom to lay by any part of the emoluments of his office; so that all we are now possessed of is a very small landed property, which has been in the family from time immemorial, and which will probably be confiscated as soon as the Kajar obtains possession of Shiraz. The only valuable article which my uncle possesses, is his library; which he considers to have cost him in money near 200,000 rupees, and which we think would sell in India for a very large sum. The produce of this library is the only fund which we have to depend on for our future subsistence. My uncle has, therefore, desired me to ask you whether you will consent to take charge of it, proceed with it to India, and there dispose of it for us; taking also under your management, for our use, the money it shall produce. Our fate, if Aga Muhammed Khan obtains possession of this city, will be a hard one. Death is probable; poverty is certain. My uncle's heart is broken already; his life cannot last long; and when he goes, except on account of the women and the boys, I care not what becomes of me. This is a time when jewels would be useful to us: most persons of our rank and station have them, but we have them not: my uncle's hospitality has always kept pace with, or rather exceeded, his income; and I do not believe the Khanum, my aunt, and my wife possess 2000 piastres, about £130 sterling, between them. My uncle's debts have been twice paid for him by two of his royal masters, Sadik Khan, and his son Jaafer Khan. If you consent to take charge of the library, my uncle wishes to see you to-morrow, and show it to you in one of the rooms of the harem, previously to its being packed up. For myself, I also have a favour to ask of you, which is, to accept of my sorrel horse; for I cannot bear the thought of its being possessed either by Hajy Ibrahim, or perhaps taken from me by some Kajar chief.' It may easily be imagined that I consented to take charge of the Mirza's library, on the conditions communicated to me: and I hope it will be as readily believed, that I refused to accept the horse, except on a condition of my own, which was, that of paying for him, or taking him away to dispose of for the owner. The next day I went to Mirza Husain's house; and the Mirza took me into a large room in the ladies' apartment, which seemed as if they had just left it. The books evidently had been brought from another room, as they were lying on the nummuds. I judged there might be

about 600 volumes *;—but such volumes! the rarest, the most beautifully bound, the most beautifully written and illuminated, that could possibly be imagined. The binding of several, as I have before mentioned, was thin plates of gold, highly enamelled, and sprinkled with small jewels; and of others a sort of *papier mâché*, varnished, gilt, and painted with flowers in those very brilliant colours in which the Persians excel.

“To give the Oriental reader an idea of the rarity and value of these books, I inform him there was amongst them Shah Mahmud Gusnavi’s own copy of the ‘*Shah Nameh*,’ in which I observed many marginal notes of various readings, which might perhaps have been taken from the mouth of Ferdousi himself. The Mirza met me with tears running down his face. ‘Mirza Bazurg,’ he said, ‘has told me what passed between you and him last night. I return you thanks; we have been acquainted for some time; the way in which you managed my little money-dealings for me, whilst on my pilgrimage, convinces me you are an honourable man, and I have preferred to trust into your hands the little funds which will probably now remain for my family, to confiding them either to my countrymen or to any one else. The things you see here are the only things I ever coveted to possess; they have cost me much time and much money to collect: some, indeed, are presents from my present master’s grandfather and father; and it was always the intention of myself and Mirza Bazurg, that at my death, his Majesty, Lutf Aly Khan, should possess the whole. Fate has ordered it otherwise; but God’s will be done! Will the sale of these prevent me from beggary?’ I told the Mirza he knew better than I did, that the books were highly valuable; but as to what might be obtained for them, many of them being *unique*, must depend on the price the proprietor puts on them, and the will and ability of the purchaser to give that price. ‘I will give orders,’ replied the Mirza, ‘for packing-cases to be made immediately; and I must give you the trouble of coming here, to see them packed.’ In this business I was engaged for several days with Mirza Bazurg; to whom I expressed surprise at never, on these occasions, seeing his uncle. ‘Oh!’ said he, ‘my uncle cannot bear the sight; and I beg of you, in any future conversation which you may have with him, never to mention a word on the subject of his library: since, whatever remains to be transacted in regard to that, after its arrival in India, I must beg of you to do through me.’ When the library was packed, and a list of it made out, I offered an acknowledgment that the articles which composed it were under my care. ‘No,’ said Mirza Bazurg, ‘it is not required: but there is now one thing required of you, to which you must consent; that is, the acceptance of my horse: it is the only return we have it now in our power to make for the trouble you have consented to engage in.’ Everything was now fast preparing for my departure from Shiraz. Late one evening, Mirza Bazurg paid me a visit: he said he came by desire of his uncle, to report to me the substance

* They afterwards turned out to be 755.

of a conversation which had passed, respecting the library, between his uncle and his family. The latter had stated to him, on hearing his intention of sending them to India, that the celebrity of the library could not fail of being known to Aga Muhammed Khan; who, whenever he obtained possession of Shiraz, which was but now too likely, would, if he spared his life, either require from the Mirza a heavy fine, or the gift of his library; and therefore, in either case, if the books were sent out of Persia, it might be ruin to the Mirza and all his family, especially if the library was demanded and not forthcoming; as in this case, from the violence of Aga Muhammed Khan's temper, everything terrible might be expected. I saw, instantly, that, in Mirza Husain's present situation this was a matter requiring the most serious consideration: the result of which was, that the Mirza the next day took a Faäl from the Koran for his better guidance. The Faäl pronounced it to be unfortunate to send the library out of Shiraz; and this, in the sequel, saved Mirza Husain his eyes or his life. After taking leave of Mirza Husain, which I shall never forget, on the 1st of November, Hajy Ibrahim, the merchant, and myself left Shiraz. He had twenty-five mules laden with bulky merchandise, I had fourteen, laden with more compact and more precious; amongst which there was one article, which if discovered, would probably have cost me my life. During the late troubles a copy of the Koran, in the handwriting of one of the Twelve Imaams (I cannot now recollect which,) had got abroad, and a little Khorasanee Syed, the former landlord of Captain Franklin (Syed Morteza), who managed many affairs for me, told me of it; and said he had not money enough to buy it, but thought if it were sent to India, it would sell for almost any sum. I gave 100 toman for it, which makes 1000 Persian rupees, and this manuscript was amongst my baggage. It requires some acquaintance with the fanaticism of the Persians duly to appreciate the horror which would have seized any one of them on seeing this most venerable relique in the hands of a *Cafer Nejees*, an 'Unclean Unbeliever;' but I could have no difficulty in guessing what would be my fate, if it were discovered" (pp. cliii. to clviii). The narrator continues:—"I have no wish to detail the horrible transaction which succeeded at Shiraz; but it is right to mention, that the first person the victor ordered to be brought before him was the ex-minister, Mirza Muhammed Husain; and that the first question he put to him was, what had become of his books. The reply was: 'They are here, my lord, for your use.' To this was answered: 'It is well it is so; for had you sent them out of Persia with the Fringee who came to purchase the diamonds, the life of yourself, and every member of your family, should have paid for it; and my arm would have been long enough even to have inflicted punishment on him who had had the audacity to take charge of them and carry them away.' This anecdote I received from Mirza Bazurg, when we met in 1809; who told me he was present when the conversation took place."



AN INEDITED EPIGRAM OF HENRY KIRKE WHITE.



AMONGST the miscellaneous possessions of the Salford Royal Museum and Library is a letter addressed "for Mr. William Ross, to the care of Messrs. Dugdale Brothers, Manchester." The postage cost ninepence. The letter is as follows :—

KESWICK, *November 11th*, 1826.

SIR,—I am greatly obliged to you for the offer contained in your letter. The third volume of Kirke White's *Remains* is not likely to be reprinted—indeed I believe it is incorporated in the last edition with the best of his works, and whenever another edition is required I shall be very glad to introduce the letter a translation of which is in your possession.

I remain, Sir,

Your obliged and obedient servant,

ROBERT SOUTHEY.

The letter referred to by Southey is also in the Salford Library. It is addressed to "Robert Leeson, Esquire," and has neither date nor postmark. It reads :—

DEAR SIR,—I have sent you the epigram and a metrical paraphrase instead of the translation, which I made some time ago and have lost.

I conjecture that the Greek on the title-page of my little book is much vitiated ; but I have not the *Anthologia* to refer to. I do not wonder that you could not make out some of the words. The *ἔβεν* puzzled me very much, for there is no verb in Greek beginning with *εβ*, and it could only be formed by a very violent Ionism, and I believe a very unwarrantable one, from *βεομαι* for *βαομαι*, and *ι* for *ε* Ionice. By applying a rule of criticism which one is often obliged to have recourse to when using old editions of the poets, I have made it out to be *ἔβεν*, Dorice for *ἔξον*, *ἔζομαι*. The *ζ* being very like the long *β*. The other errors are obvious ; *ἔχει* for *ἔχει* the prosody would reveal, and *ερεμαιοις* for *ερημαιοις* is in the same way evident. I hope with these corrections you will be able to make out this sweet little epigram. I wish you good-bye, together with Mrs. Leeson and the little girl.

Yrs. respectfully,

H. K. WHITE.

Ερχεο καὶ κατ' εἰμὴν ἔβεν πῖτυν, ἃ το μελιχρον
πρὸς μαλακοὺς ἔχει κεκλιμένα ζεφυροὺς.
Ἦνιδε καὶ κροννισμα μελισταγες ἐνθα μελισδων,
ἦδυν ἐρημαιοις ὕπνον ἄγω καλαιοις.

PARAPHRASIS.

Stranger! beneath my lofty Pine, which bent
By languid Zephyrs dulcet music sends,
Recline thee!—and behold where, at thy feet
Sparkles the honied fountain! Here reclin'd
I tune the solitary reeds, and woo
Serenest slumbers to my placid brow.

The Greek Epigram is included in that charming volume, the *Anthologia Polyglotta* of Dr. Wellesley, who also gives the following versions :—

Haec mea te pinus monet hic residere, viator,
Quae blandum Zephyro leniter acta sonat ;

Et qui tam gratum fons murmurat, et mea somnum
Quae dabit in solis fistula docta locis.

GROTIUS.

Vieni: riposati,
O peregrino,
All ombra placida
Di questo pino,
Che al dolce sibilo
D' aura leggièra
Risponde, ed agita
La cima altera.
Limpido e garrulo
Tra sponda e sponda,
Il rio, che mormora,
Incespa l'onda:
E Pan capripede
Del luogo donno,
Con rozza fistola
Invita al sonno.

FELICI.

Rest here beneath my shady pine reclin'd,
Whose tall top sweetly murmurs to the wind;
Here too a brook mellifluous flows along,
And woos me with its ever gurgling song;
Here on my solitary pipe I play,
Or sweetly sleep the tranquil hours away.

FAWKES.

Come sit by the shadowy pine
That covers my sylvan retreat,
And see how the branches incline
The breathing of Zephyr to meet.
See the fountain that flowing diffuses
Around me a glittering spray;
By its brink as the traveller muses,
I soothe him to sleep with my lay.

MOORE.

Come stretch thy limbs beneath these shady trees,
That wave their branches to the western breeze,
Where, by yon limpid stream that gently flows,
My rustic pipe shall soothe thee to repose.

W. SHEPHERD.

AN ERROR IN THE ALMANAC.—The *Cape Argus* of 8th October, 1884, has the following curious bibliographical anecdote. "A worthy citizen and his spouse nearly came to blows the other evening over the day upon which Christmas is to fall this year. 'You see, my dear,' said he, 'as Christmas Day falls on a Friday, we can——' 'Thursday, you mean,' said she; and no married man will need any description of how warm waxed the dispute. After he had observed that he supposed he was not to be believed in his own house, and she had expressed a wish that she had never left the shelter of papa's roof, there was produced, in settlement of the dispute, Saul Solomons & Co.'s calendar for 1884, where, sure enough, Christmas Day was set down for Friday, 25th December, 1884. But whoever knew a lady give in? The next day, when her lord presented himself at the dinner-table, he found on his plate a collection of almanacs that would not have discredited a stall in the Exhibition, and all of them were for the lady's contention. Christmas Day is on Thursday, sure enough; and the penitent husband, having made a memorandum in his note-book to call in St. George's Street, promised to take his wife out for a treat to see the eclipse of the moon to-night. She said if he didn't mind she would rather go to the Exhibition Concert. This certainly seemed to be throwing doubts on the eclipse; but the husband had lost all faith in almanacs, and meekly consented."

THE FIRST EDITION OF "*FESTUS*."

It is not generally known, or at least not generally remembered, that the first edition of *Festus* was printed in Manchester in 1839, and issued to the world without the author's name. Sam Bamford, the staunch old Lancashire Radical, who was not only a poet but a critic—and sometimes a very vigorous one,—said that the fact of *Festus* having first been printed in Manchester would "one day be esteemed an honour to the town." There are but few now remaining who can remember the excitement caused by the appearance of the remarkable volume by which Mr. Philip James Bailey first made his presence felt in the world of literature. The Lancashire Radical was not alone in his high estimate of the new poet. Tennyson could scarcely trust himself to say how much he admired *Festus* "for fear of falling into extravagance;" Thackeray regarded its author as "a man of merit and genius;" and Jerrold called the book "a truly wonderful poem." James Montgomery said that after reading it "one feels as if one had 'eaten the insane root that takes the reason prisoner' and 'of the tree of knowledge of good and evil,' with strange elevations of spirit and stranger misgivings alternately glowing and shivering through the bosom." Another poet critic, "Delta" Moir, unhesitatingly placed Bailey higher than Browning. Lord Lytton declared that *Festus* was "a poem of great beauty and greater promise." Here the critic missed the mark, and showed that he was neither a prophet nor the son of a prophet. Bailey has written several works—and works of ability—since the first appearance of *Festus*, but none of them have reached the high level of that strange and wonderful effort of "a poet in his youth." It may even be doubted whether *Festus* fully holds its ground. The poet may, however, point with satisfaction to no less than forty editions of his work—ten issued in his fatherland and thirty in the England beyond the sea. An enthusiastic admirer has compiled a volume of "The Beauties of *Festus*," and has added to it a useful descriptive index. This work, published by Messrs. Longmans and Co., in September 1884, puts in evidence once more the poetic claims of Philip James Bailey. When *Festus* was written, its author, then a young man, was resident in Manchester, and the printer of his poem, Mr. Wilmot Henry Jones, was also an ardent admirer of it. The circumstance is so rare as to demand recording. When the book was complete the printer invited the author, together with "the gentlemen engaged in the mechanical execution of the work" and one or two literary friends, to a supper at his hospitable home in St. Stephen-street, Salford, when a copy of the book was presented to each guest. A commemorative inscription was written in each copy so distributed. One of them is now in the possession of Mr. H. B. Redfern, of Moss Side, Manchester, and contains the following memorandum.

On Saturday night, April 2th, 1839, this volume was presented by the Chairman to the

company assembled at a supper given at the house of Mr. Wilmot Henry Jones, St. Stephen-street, Salford, to celebrate the completion of the work ; the last half sheet of which was put to press at half-past five o'clock, and the book was in its present state at six o'clock the same evening. Present : Mr. Joseph Ashbury Smith, surgeon, a five-and-twenty years' friend of the printers, the gentlemen engaged in the mechanical execution of the work, and the author, all of whose signatures are here attached.

MATTHEW DEPEAR, *Chairman.*

JOSEPH ASHBURY SMITH, M.R.C.S., *Registrar, etc., Vice-President.*

W. H. JONES

FESTUS

WILLIAM KEELING

JAMES TAYLOR

ROBERT YORK

JOHN ROSS

FREDERIC ELLIOT

WILLIAM CHALMERS

JOHN GEO. SPARKS

JOSEPH AINLEY

JOHN C. BATES

NEHEMIAH HARTLEY

JAMES JEFFREYS

One of the signers of this document, Mr. John Cumming Bates, has contributed to a Sheffield paper the following reminiscences of the production of *Festus*.

"The chief portion of *Festus*," he says, "was written before Bailey was twenty-two. He was sent to Glasgow for his studies, and *Festus* was the result. I made his acquaintance in this way. I was a hobble-de-hoy lad, about seventeen, an indoor apprentice to Wilmot Henry Jones, printer, Barlow's Court, Market-street, Manchester, who was a relative of the young and talented author, and the first edition, demy octavo, was printed in Mr. Jones's office, every sheet of the first edition passing through my hands. '*Festus*,' while the work was in the press, resided in the house of his relative, and thus it came to pass, being an indoor apprentice, that I often assisted in reading proofs, also now and then reading to the author interesting tales and novels. I remember one book, the title of which I forget, and I have never seen it since, in which a man for certain worldly advantages sells his soul to the devil for what he can best spare. So he allows the devil to take his shadow as the most useless article. But ever after the man walks about in the brightest sunshine without a shadow, and this causes so much curiosity and so many annoyances that, although he is enjoying all the advantages the devil has given him, his mortal life is a hell upon earth. I can remember—it would be about 1839—the laughter over the various scrapes the loss of his shadow cost the poor man.* I can remember having many pleasant walks and talks with '*Festus*,' and have no hesitation in saying that his gentle manners and kindly converse have had a most beneficial effect on my life, and gave me a turn for literature which I might not have obtained without his genial influence. And I have never lost my early and honest admiration of the work, although many parts of it are still to me most mysterious ; and taking it down from the library shelf renews my early life, and brings many pleasant memories. The last sheet of the first edition was corrected at six p.m. on a certain evening.

* The book whose title Mr. Bates cannot recall is of course the *Peter Schlemehl* of Adalbert von Chamisso.

At nine p.m. a bound copy of the book was placed on a supper table in St. Stephen Street, Salford, where the author, publisher and printer, friends, composers, and pressmen, were assembled to do honour to the event—and it was a very joyous time, though I should enjoy it more now, I dare say, for I was then only a very small minnow among the Tritons. Since then I have seen 'Festus' but rarely, though we have exchanged letters occasionally, and one day he sent me his carte, when he was old and grizzled. One of the greatest surprises of my life was one day, nearly twenty years ago, when a six foot young fellow came into my place, and asked if my name was Bates. He then informed me that he was the eldest son of P. J. Bailey, 'Festus,' and he also told me he had never read his father's book! But I do not ever remember being so forcibly reminded of the almost imperceptible lapse of time.

"The later editions of *Festus* are twice the size of the first edition. All the scenes in which Festus, the Student, and Elissa, as well as others appear, were written subsequently to the first edition, and are intended to explain the author's motives and principles in publishing the book, and in reply to some reviling reviewers who had 'sat upon' him in a manner which his sensitive nature regarded as unjust. I think now—but I looked upon him as a prodigy then—that he rushed into print too soon. But 'he thought himself inspired,' so he wrote, and said that the book should go forth with all its merits and defects. His father, who was an eminent geologist (as well as a wine and spirit merchant), and one time proprietor of the *Nottingham* (I think) *Mercury*, also the author of a *History of Nottingham*, rather encouraged the idea. When he (the father) inquired about his Glasgow studies Festus placed the MS. in his father's hands as the outcome of his studies for the law, and the old man decided to publish."

Mr. Bailey has earned since then high praise from many men of genius and distinction, but it may be doubted if any plaudits have yielded him greater pleasure than the hearty welcome given to the child of his brain when it was still unknown to and unrecognised by the world.

"ALL IS NOT GOLD THAT GLITTERS."

(FROM THE SPANISH OF MANUEL M. FERNANDEZ.)

DONOSTO to the public gave
Old stories very badly told,
Well printed in a portly tome,
And bound in cloth and gold.
And those who read his limping lines
No trouble had in finding
The only gold about the book,
For it was on the binding.

CORRESPONDENCE.

JOHNSON BIBLIOGRAPHY.

POSSIBLY these items of Johnsonian Bibliography may prove interesting at the present time. Boswell issued his chronological list of Dr. Johnson's prose works in a pamphlet entitled, *The principal corrections and additions to the First Edition of Mr. Boswell's Life of Dr. Johnson*. London, 1793, 4to. Malone and Croker added to Boswell's Catalogue, which, however, is not quite correct. In 1744, *The Life of Philip Barretier* was republished in a small 8vo vol. of twenty-eight pages for sixpence. In 1747, *A Prologue for Garrick* appeared in the *Gentleman's Magazine* for that year.

In 1750 was published in folio, three leaves only: *A New Prologue, spoken by Mr. Garrick, Thursday April 5th, 1750, at the representation of Comus, for the benefit of Mrs. Elizabeth Foster, Milton's granddaughter and only surviving descendant*. London: printed for J. Payne and J. Bouquet, in Paternoster Row, 1750, for Mrs. Elizabeth Foster.

It is a difficult matter to decide which reprint to term the Second Edition of the *Rambler*, as three 8vo (12mo?) editions followed the folio:—

The Scotch one by Mr. James Elphinstone seems really to be second, as it followed the folio closely. There was a reprint by J. Payne, alone, in 6 vols. 12mo, 1752, and a similar edition in the same year by J. Payne and J. Bouquet. *Dr. Johnson's answer to Jonas Hanway* will be found in the *Literary Magazine*, for 1757, not 1756.

An account of the Detection of the Cock Lane Ghost appeared in the *Gentleman's Magazine* of January and February, 1762.

The Journey to the Western Islands of Scotland was published by W. Strahan & T. Cadell, London, 1775; in the same year there was a very bold pirate "printed for J. Pope. London." Dr. Johnson's poetical publications were not very extensive. His translation of Pope's *Messiah* into Latin verse, which he executed at College, was published in a *Miscellany of Poems*, by J. Husbands, A.M., in 1731. "*London, a Poem*" was issued in 1738, *The Vanity of Human Wishes* in 1749, and in the same year the tragedy of *Irene*; the *prologue* at the opening of Drury Lane 1747, the *prologue to Comus* 1750, another to the Comedy of *The Good-Natured Man*, and prefixed to the first edition of that play in 1769, and one to the *Word to the Wise* in 1777. Croker seems to have thought that the *Odes on the Seasons* were by Dr. Hawksworth, but probably Dr. Johnson revised them. Various short poetical pieces were inserted in the *Gentleman's Magazine*, and some are to be found in Mrs. Thrale's *Anecdotes*.

Boswell truly said, "We shall in vain endeavour to know with exact precision every production of Johnson's pen." I think that we may add the preface to *A New Compendious Grammar of the Greek Tongue* by W. Bell, A.B. London, 1775. This reads Johnsonian:—"That the knowledge of the Greek language is a valuable and necessary accomplishment for all who desire to be useful to the literary world, none will deny," etc.

The preface to Guthrie's *General History of the World*, 1764, was probably by Johnson. The following is a list of the Doctor's works which have escaped my closest searching; viz., *A Miscellany of Poems*, by J. Husbands. Oxford, 1731. *Proposals for an edition of the Latin Poems of Politian*, 1734. Part of a translation of *Father Paul Sarpi's History of the Council of Trent*, 1738. *The Life of Chyennell* in the *Miscellany*, *The Students*, 1751; *The Universal Visitor*, 1756; *Payne's Game of Draughts*, 1756; *The Speech on the Subject of an address to the Throne after the Expedition to Rochefort*, 1757; also the first edition of *The World Displayed, A Collection of Voyages and Travels*, the date of the second is 1768. *The Three Letters in the Gazetteer concerning Blackfriar's Bridge*; *The Address of the Painters to George III.* in 1760; *The Introduction to the Proceedings of the Committee for clothing the French prisoners*, 1760 (?); Preface to the *Catalogue of the Artists Exhibition*, 1762; Review of *Granger's Sugar Cane* in *London Chronicle*, 1764 (?); *The Character of the Rev. Z. Mudge* in the *London Chronicle*, 1769; *A full List of the various Papers, etc., for Dr. Dodd*. With our Editor's kind permission, possibly some readers may be enabled to furnish copies of the title-pages, dates, etc., of those works, which I have just enumerated.

R.H.

ESCAPED INDEXING.—It is a curious fact that Hood's *Song of the Shirt*, which first appeared in an extra number of *Punch*, entitled *Punch's Christmas Piece*, dated December 16th, 1843, escaped indexing, and hence may escape the notice of those who wish to see the original form of that now famous poem.

REVIEWS.

Sir Moses Montefiore. A Centennial Biography with Extracts from Letters and Journals. By LUCIEN WOLF. With portrait. (London: John Murray, 1884.) Pp. xv. 290.

WE would not willingly be behind any of our contemporaries in our tribute of respect to the venerable Hebrew philanthropist whose long and busy life is commemorated in this pleasantly written and handsomely printed volume. A bibliographer in want of a subject might well take up the topic of "Centennial biographies." Lovers of book-lore will note that Lady Montefiore's diary of her own and her husband's first visit to the Holy Land was privately printed in 1836 (see pp. 31, 195). Extracts are also given from the privately printed journal of the journey of 1838 (pp. 201—210). They show considerable literary skill and descriptive power. There is also an account of the Arabic translation of Lucio Ferrajo's *Pompta Bibliotheca*, "a lying anti-Jewish work, in which the ritual use of human blood by Jews is sought to be demonstrated by forged extracts from the *Talmud*" (p. 91). Sir Moses Montefiore, we learn, is still a book-lover. He reads many newspapers and periodicals (p. 288): "He has his favourite books, and takes especial delight in Sturm's *Reflections* and Cicero's *De Senectute*." We hope the Hebrew centenarian and philanthropist may yet for a long time enjoy the speculations on old age of the Roman philosopher.

Liverpool and Slavery: an Historical Account of the Liverpool-African Slave Trade. By a Genuine "DICKY SAM." (Liverpool: A. Bowker & Son.)

THE number of book-collectors who devote themselves to the topic of slavery is on the increase. At the Cornell University, and at the Providence Public Library there are special collections of considerable extent. The last-named extends to 7,000 titles. We may, therefore, not inappropriately call attention to a work dealing with one section of the subject. The natives of Liverpool call themselves, or are called by others, "Dickie Sams," and a "Genuine Dicky Sam" has shown that much of the earlier prosperity of the city was based on the slave trade. He gives extracts from the Liverpool and Kingston papers of the last century, where sales of boys, girls, men, and women, are advertised with as much unconcern as those of cattle. The book is well printed, and as the edition has been restricted to 500 copies, it can never be a very common one.

The Last David, and other Poems. (London: Elliot Stock.)

THE writer need not have concealed his name, for there is both promise and performance in this little volume. The dramatic sketch which gives its name to the book deals with the fall of Zedekiah. The scene is on the east wall of Jerusalem adjoining the Temple, and the time is the night of the last day of the eighteen months' siege of the Holy City in the last year of the last king of Southern Palestine. The verse is vigorous. Most of the shorter poems deal with old legends, classical and Teutonic, and the reader will not object to hear again the graceful stories, gracefully told, of Kalirrhoe, Lykophron, and Dornröschen. Lovers of literature, too, will notice tributes to Shelley (pp. 93, 120), Emerson, and Gray. The last, a sonnet on Stoke Pogis, we may quote:—

"A lowly grey old church all ivy-grown
Amid a waving elm-grove hid away,
Where through legendic panes the rich lights play
On age-worn floor and many a storied stone;
Even such a solitude as singer lone,
Deep brooding on the night of our brief day,
Might love to linger in, when evening grey
Stole over to the woodland wind's low moan;
Haunted by memory of him who wrought
For all the years his sober song and sweet,
Stretched under yonder yew tree's solemn shade,
This resting-place shall evermore be sought
Of them that love to tread where paced his feet,
Where round them rings the music that he made."

De Harmonie in de Boek drukkunst. (Gedruckt en uitgegeven te Arnhem bij J. Minkman, firma J. Minkman & Co. MDCCCLXXXIV. 4to, pp. 65.)

MR. MINKMAN is a strong advocate for printing books in blue ink and on green paper.

This essay is a practical as well as theoretical vindication. The effect is very pretty, and it is claimed for the combination that it is pleasanter and less injurious to eyesight than the ordinary black and white.

Bibliography, or Books about Books, their Making, etc., forming part of the Reference Department of the Birmingham Free Library. Catalogued by J. D. MULLINS, Birmingham. (Geo. Jones & Son, 1884.)

THIS list shows that the Birmingham Library possesses an excellent series of bibliographical works, and it will be useful elsewhere as a compact catalogue of books about books. Mr. Mullins may be congratulated on the production of a handy and serviceable hand-list.

Memorials of a Dissenting Chapel, its Foundations and Worthies; being a sketch of the rise of Nonconformity in Manchester, and of the erection of the Chapel in Cross Street, with notices of the Ministers and Trustees. By SIR THOMAS BAKER. (London: Simpkin & Marshall.)

IN this volume Sir Thomas Baker has sketched the rise and development of a nonconformist congregation which has passed through Puritanism, Arianism, Socinianism, to Unitarianism. Amongst those connected with the chapel have been many men of local note, and some whose names have travelled far and wide. At the end is a careful list of books, tracts, and sermons, connected with the history of the chapel. These, we are glad to know, have been presented by Sir Thomas Baker to the Manchester Free Library, of which he is the chairman. His book is an important contribution to the history of dissent, especially in its relation to the literary, scientific, and social life of the past.

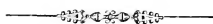
Birthplace of Charlotte Brontë. By WILLIAM SCRUTON. With two etchings by the author. Second edition. (Leeds: J. S. Fletcher & Co.)

THIS is a pleasantly written sketch of the earliest home of one of the greatest of literary Englishwomen.

The Gentleman's Magazine Library: being a classified collection of the chief contents of the Gentleman's Magazine from 1731 to 1868. Edited by GEORGE LAURENCE GOMME, F.S.A. *Popular Superstitions.* (London: Elliot Stock, 1884.) 8vo, pp. xvi. 333.

MR. GOMME has produced an entertaining volume which may be taken up for casual amusement as well as preserved for purposes of reference. The pages of Sylvanus Urban were in the past generation made the receptacle of many interesting and valuable communications on popular beliefs, etc., and the most important of these are here collected into a handy form. The classification adopted is that of "Days and Seasons," "Superstitious Customs and Beliefs," and "Witchcraft." A very curious article is that descriptive of a MS book of medical recipes compiled by Edward Potter in 1610. The section devoted to Witchcraft is full of notable matter, and includes a variety of bibliographical information.

WE have received the following booksellers' catalogues:—R. H. Sutton, Manchester, No. 16 (chiefly topographical); Charles Lowe, Birmingham, No. 122 (includes some Cruikshankiana); Henry Young, Liverpool, part clxx. (contains the fourth folio of Shakspeare); Thomson & Co., Glasgow, *The Second-hand Bookseller*, No. 94; H. T. Wake, Fritchley, near Derby, No. 92; Edward Howell, Liverpool, part xvii., new series (includes some autographs and other Dickensiana); George P. Johnston, Edinburgh, No. xv. (autograph of Longfellow); Reeves & Turner, London, No. 349 (autumnal clearance catalogue); A. Reader, London, No. 52 (angling, facetia, etc.); Joseph Lockwood & Son (a selection from Mr. James Crossley's Library); J. W. Jarvis & Son, London, No. 11 (Dickensiana, Othello 1655, Horne's Farthing Epic, etc.); Clement Sadler Palmer, London, part xxxiv. (extensive series of pamphlets); Henry Sotheran & Co., Manchester, No. 25 (unique copy of the Parma Ovid, Lancashire books); W. P. Bennett, 3, Bull St., Birmingham, No. 91 (Selections from Dutton Cook's library); Albert Cohn, Berlin, No. clxii.; Henry Gray, Manchester, Oct. 25th, 1884 (books from Crossley Library); John Wilson, London, part ii. (Rare Mystical Works), J. Teal, Halifax, No. 18; George Redway, London, part ii.



BIBLIOPHILE'S KALENDAR.

AMONGST the antiquities to be added to the British Museum as the result of Mr. Flinders Petrie's exploration of the ruins of the ancient city of Zoan or Tanis, which stands some thirty miles west of Port Said, are some Greek and other papyri. The Greek documents have unfortunately no literary value, but consist of reports as to taxation and affairs of the army during the reign of Vespasian.

VICE-CHANCELLOR BACON was engaged, Nov. 7th, in suppressing a book. The quarrel between the late Lord Lytton and his wife was for many years a matter of painful notoriety. At her death she left her papers, including her husband's extraordinary love-letters, and a fragmentary autobiography of her own, to Miss Louisa Devey, in order that they might be published. When the present Earl Lytton published a biography of his father, Miss Devey thought that the time had come for what she regarded as the vindication of her deceased friend. It was announced that a work entitled *Letters of the late Edward Bulwer, Lord Lytton, to his wife, with extracts from her MS. autobiography and other Documents, published in vindication of her memory, by Louisa Devey, Executrix to the Dowager Lady Lytton*, would be published by Messrs. W. Swan Sonnenschein & Co. The *Pall Mall Gazette* of October 7th, 1884, gave a lengthy review of this book, with extracts, which showed that Mr. Bulwer's love at first sight for Miss Rosina Wheeler—a girl of wonderful beauty—found remarkable expression in some two hundred and ninety-eight love-letters. The matrimonial sequel of this love-match was unhappy, and there was a separation in 1836. Lady Lytton's affection turned to hatred, and in several of her novels she is thought to have satirised her husband. In the Chancery Division, Nov. 7th, before Vice-Chancellor Bacon, Mr. Marten, Q.C., brought forward a motion on behalf of the plaintiff in the action of the *Earl of Lytton v. Devey and others*, for an injunction to restrain the defendants, Miss Louisa Devey, executrix to the late Lady Lytton, and Messrs. Swan Sonnenschein & Co., publishers, from publishing certain letters written by the late Lord Lytton to his wife and from the present earl to his mother, and also an injunction to restrain Miss Devey from parting with such letters until the trial of an action which has been commenced for their recovery. The defendants were represented by Mr. Millar, Q.C., Mr. H. G. Watts, and Mr. G. G. Millar. Mr. Marten said that Lord Lytton had recently learned from an article which appeared in a London evening newspaper, that a book, which had been compiled or edited by Miss Devey, and which was said to contain no fewer than two hundred and ninety-eight letters written or alleged to be written by the late Lord Lytton to his wife, was about to be published by Messrs. Swan Sonnenschein & Co. The bulk of these letters related to family matters, some of the most private character, and Lord Lytton, in an affidavit, stated that he considered the publication of them would be most objectionable on family grounds. Certainly he had never authorised their publication. The letters written by himself to the late Lady Lytton were also of a private character, and he objected to their publication. Counsel went on to refer to the reasons given by Miss Devey for publishing the book, and said the plaintiff expressly denied that by writing his book, entitled *The Life, Letters, and Literary Remains of Lord Lytton*, he had intended to depreciate, or had, in fact, depreciated, his mother's character. In the passages in the book which related to household management and the children there was not a word in the slightest degree discreditable to the late Lady Lytton, or in any degree reflecting on her conduct. In conclusion, Mr. Marten urged that marriage implying a gift by the wife to the husband of all chattels which could be dealt with, letters would clearly pass from the wife to the husband. The late Lord Lytton's letters, therefore, would belong to himself, and would pass to his son as sole executor. Mr. Millar pointed out that over half a century had elapsed since many of the letters were written, and no attempt had ever been made until the present time on behalf of Lord Lytton to take possession of them. At the conclusion of the argument, the Vice-Chancellor granted the injunction applied for.

The book is, therefore, suppressed, but it may be remarked that the scandal has already got into literature. In addition to her novels a little-known book appeared four years ago with the following title, *A Blighted Life*, by the Right Hon. Lady Lytton. A True Story. With three Illustrations. (London: The London Publishing Office, 3, Falcon Court; 32, Fleet Street, E.C., 1880.) This is rambling and disconnected in style, but full of bitterness and invectives against her husband and many other well-known personages of the present and past generation.

WE have received the November *Magazine of American History* freighted with three admirably illustrated articles of great public interest. The "Unsuccessful Candidates for the Presidency of the Nation" (I.) contains the portraits of George Clinton, Elbridge Gerry, Aaron Burr, Rufus King, De Witt Clinton, William H. Crawford, William Wirt, Henry Clay, John C. Calhoun, Lewis Cass, and General Scott. The fine picture of Henry Clay occupies the place of honour as frontispiece to the magazine, presumably from the fact of his having been three times "unsuccessful" as a presidential candidate. The concluding paper on this novel subject, to be published in December, will embrace the pictures of the defeated since 1853. The second article of the current number, "An Old Colonial College," is from the able pen of Prof. Charles F. Richardson, of Dartmouth; "Button Gwinnett" is a charming sketch by the eminent Georgia historian, Charles C. Jones, Jr., LL.D.; "California's Golden Prime of Forty-Nine" is profusely illustrated with scenes in camp, and views of California towns in that early period, furnished by the author, Charles Howard Shinn; "Historic Homes—Ochre Point," Newport, R. I., contains an excellent picture of the old mansion of William Beach Lawrence at Ochre Point, together with the portrait of this eminent jurist. His daughter, Mrs. Wheeler, who contributes the article, gives some graphic pen-pictures of scenes in the interesting old homestead, and describes its distinguished guests. Original Documents this month contain unpublished letters from Washington, Hancock, Lafayette, Dr. Franklin, and others; Minor Topics has a sketch by Frank B. Green, of the Pre-Revolutionary Surgeons of King's County; and Notes, Queries, Replies, Societies, and Book Notices are remarkably good. This magazine has achieved unparalleled success since it came under the new management, and its excellence becomes more and more apparent with each monthly issue. Published at 30, Lafayette Place, New York City.

A TABLET has been placed at No. 6. of the Quai du Marché-Neuf, Paris, with the following inscription :—

Ici s'élevait la maison du Grand-Coq,
Ouvrant rue de la Calandre,
Et sortant au Marché-Neuf,
où Théophraste Renaudot
Fonda, en 1631, le premier journal parisien,
La Gazette de France.

Some day we may attempt to tell the story of the first Parisian newspaper.

MR. J. H. LUPTON, in the *Athenæum*, has been inquiring whether the Bodleian Library possesses the copy of *Vegetius* from which, as a schoolboy, the great Duke of Marlborough "is supposed to have imbibed his passion for a military life." Coxé makes the statement that the book was presented to the library by Mr. Gough, but Mr. Lupton shows that it is based on a mistake. Collectors may, therefore, still keep a look-out for the book that made the victor of Blenheim.

THE frequency with which anonymous books are wrongly attributed is well known. Thus the *Academy* (Nov. 1st) is requested by Cardinal Newman to contradict the statement in Messrs. Bull & Auvache's book catalogue, to the effect that a tale called *Anselmo, with Other Poems* (Oxford, Munday & Slatter, 1816), is the Cardinal's writing. The Cardinal has in consequence begged them to withdraw their notice—viz., "This Tract is of the utmost interest and importance, being the first publication of Cardinal Newman, and excessively rare." The publication, neither in whole nor in part, is the Cardinal's writing, and he never heard of its existence till a friend of his informed him of its place in Messrs. Bull & Auvache's catalogue. He thinks it well to add that, whereas the tale is dated 1816, he never was in Oxford till December in that year, when he matriculated, nor came into residence till June 1817, and then only for three weeks. He considers the mistake to have arisen from a confusion of the tale *Anselmo*, published before he knew Oxford, with a metrical composition of his friend Mr. Bowden and himself jointly, printed and published by the same well-known firm in the years 1818-19.

THE *Paper and Printing Trades Journal* has the following curious anecdote :—Antipathy against the inventor of printing, and everything connected with the art, appears to be engrained upon the Russian official mind if the following story, told by a Warsaw paper, be true. A few years ago a high official at Wilna, who had much to do with the press, and had a great dislike to it, on being asked by a subordinate, who was going abroad on leave of absence, whether he could execute any commissions for his chief, inquired of him whether he would pass through Frankfurt. The answer being in the affirmative, the chief replied, "Then be so kind as to look up there the monument to Gutenberg, and spit in his face!"

MR. D. M. MAIN writes to the *Athenæum* of Nov. 1st as follows: "A disastrous misreading in one of Charles Lamb's sonnets, as pointed out in the notes to my *Treasury of English Sonnets* (1880), has been repeated with perverse fidelity in every edition of his poems subsequent to that of 1836, and would seem destined to perpetuity by each succeeding editor of his works, not even excepting Mr. Ainger, in his otherwise excellent and most welcome volume of the *Poems, Plays, and Miscellaneous Pieces*, issued the other day. The sonnet in question, which, it may be stated, first appeared in your issue of February 15th, 1834, is the well-known one beginning,

O lift with reverent hand that tarnished flower,
and ending with the fine characteristic couplet,

True Love shows costliest where the means are scant;
And, in her reckoning, they abound who want;

and the misreading is "their" for *her* in the last line, which, of course, entirely destroys the sense. Unfortunately this is not the only corruption that disfigures the sonnet in Mr. Ainger's transcript, since in the eleventh line for *love mite* he prints "love mite."

THE *British Architect*, Oct. 31st, contains a view of the new buildings of the Rochdale Free Library, which was opened Oct. 30th.

THE *Athenæum* mentioned that one of the librarians of the British Museum, passing through the King's Library, was stopped by a well-dressed man who had been examining the cases in which manuscripts and other documents relating to Wickliffe are exhibited, and was asked by the visitor, "Pray, sir, can you tell me who the Mr. Wickliffe was who formed this collection?"

BOOK-COLLECTORS may note that one new book, Mr. H. Van Laun's *Characters of La Bruyère*, is already scarce. Nearly the whole edition has been destroyed by fire. The damage is said to exceed £3,000. As the book is very handsomely got up, it may be expected that copies which have escaped will be highly prized in future.

THERE has recently been issued under the direction of the Master of the Rolls the first volume of the *Chronicles of the Reigns of Stephen, Henry II., and Richard I.*, containing the first four books of the *Historia Rerum Anglicarum* of William of Newburgh, edited, from manuscripts, by Richard Howlett, of the Middle Temple, Barrister-at-Law; and the second volume of the *Register of S. Osmund*, edited by W. H. Rich Jones, M.A., F.S.A., Canon of Sarum, and Vicar of Bradford-on-Avon.

BIBLIOGRAPHICAL articles are now commoner in the local magazines. Of these we may name the brief list in the *Western Antiquary* of the writings of George Odger, "cobbler and politician."—The *Manchester Quarterly* contains an elaborate bibliography by Mr. C. W. Sutton of Manchester books issued in 1883. The same number has a paper by Mr. W. E. A. Axon on Byron's influence on European literature, which is largely based on bibliographical data.

IN the October part of the *Asclepiad*, the wonderful periodical which is written entirely by Dr. B. W. Richardson, who, if not one of the bibliographers, is providing a great deal of work for them, there is an account of the physical ailments and successful cure of Mr. R. H. S., "a well-known and distinguished bibliographer."

WE regret to learn that Dr. Richard Garnett is resigning the appointment of Superintendent of the Reading Room of the British Museum, a position in which he has been everybody's friend and helper.

THE *Northamptonshire Notes and Queries*—one of the best of local antiquarian periodicals—gives in its October part an extract from the unpublished diary of the ill-fated John Clare, relating to the "Will-o'-the-wisp." It is very badly spelled, but the English is vigorous and picturesque. The MS. of the diary is in the possession of Mr. John Taylor. We may also mention the account of a pamphlet published in 1692, entitled *Strange and Wonderful News from Oundle, in Northamptonshire, giving an impartial relation of the Drumming Well, etc.* The well took its name from a peculiar sound occasionally heard to proceed from it. "It is related that some soldiers once quartered near it, on hearing the drumming protested that it drummed a particular march."

The well-known firm of Frederick Muller & Co. of Amsterdam, have issued a sale catalogue of *Topographie et Cartographie ancienne*, which extends to 1,715 articles, and is well worthy of the attention of collectors.

THE transfer of the Department of Manuscripts of the British Museum to the new wing built out of the bequest of the late Mr. William White began Nov. 10th.

THE 20th *Report* of the Cambridge Public Free Library has been issued, and records the opening of the new reading-room. The additions during the year have been 1,209 volumes, of which 419 were gifts. The libraries now contain 29,302 volumes. The gifts include a set of Darwin's works presented by Mrs. Darwin.

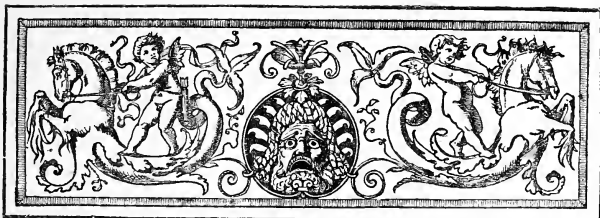
THE Committee of the Religious Tract Society has decided to cease issuing the volume of the series of "By-paths of Bible Knowledge," entitled *Egyptian Life and History*. The suppression of the book is due to the large extent of unacknowledged quotation.

AMONGST the coming sales by auction, perhaps the most important is the Syston Park Library. Messrs. Sotheby, Wilkinson, & Hodge will begin to dispose of this collection on Dec. 12th, and the sale will extend over eight days. The library is that of the late Sir John Hayford Thorold, Bart., and comprises Block Book Apocalypsis, works printed during the fifteenth century, including the Mazarin *Bible* of 1450; the First Latin *Bible* with a date, printed on vellum; first edition of the *Bible* in German, and first *Homer* in Greek; Editiones Principes, several printed on vellum; the volumes issued by the Aldine and Elzevir families, chiefly bound by Roger Payne; largest paper copies of choice editions of the Classics, amongst which Olivet's *Cicero*, Robinson's *Hesiod*, Drakenborde's *Livy*, Brotier's *Tacitus*, *Geographi Vetere*, curante Wells, Foulis's *Homer* (very tastefully illustrated), the Grenville *Homer*, *Xenophon*, edited by Wells, and Hutchinson's edition; the First Aldine *Virgil* and the Elzevir *Pastissier*; excessively rare English works, including Caxton's *Mirroure of the World*; first four editions of Shakespeare's *Plays*; Rapin and Tindal's *History of England*, printed on writing paper, with proof plates; a beautiful copy of *Purchas his Pilgrims*; Prior's *Poems*, printed on largest paper (unique), with exquisite painting of the poet prefixed; magnificent specimens of binding, from the libraries of Diane de Poitiers, Catherine de' Medicis, Marguerite de Valois, Grolier, Manaldi, Thuanus, and other celebrated collectors—and numerous other rarities in choice bindings by Baumgarten, Roger Payne, C. Lewis, and other eminent binders.

WE hear from the *Times of India* of a literary curiosity in the form of a Tamil pamphlet styled *The Hindu Mother-in-law versus Daughter-in-Law*, which has been published. In his preface the author says: "The book is intended to show clearly the relation that at present exists, with its concomitant disadvantages, and the one that ought to exist between them (the mother-in-law and daughter-in-law) if all domestic inconveniences under this head are sought to be avoided. It also seeks to create a better mutual understanding between them, so as to relieve the husband from all necessity of sitting in judgment between the two parties so closely related to him, and between whom it will be ever so difficult to be neutral—the more so when we consider the fact that, after a hard day's work of perhaps eight hours' duration in the office, he comes of an evening not to find peace and happiness by his domestic hearth, but to be distracted by conflicting claims upon his affections, whatever of chivalry inclining him towards his wife and all gratitude for the past inducing him to take part with the mother."

IN the *Library Chronicle* the capital articles of Mr. E. C. Thomas on Richard de Bury are a pleasant earnest of what may be anticipated when his edition of the *Philobiblion* appears.

THE manuscripts of Victor Hugo's chief writings have been carefully preserved, as may be seen by the authorised edition of his works, collated with the original MSS. and with various readings. These MSS. were brought from Hugo's former home in Guernsey. *Hernani* is still in its original unstitched sheets, but others—as the *Roi s'Amuse*—have been bound in parchment and lettered in red. *Hernani* is remarkable for the number of lines erased, more than one of which are now to be restored. The title originally selected for *Marion Delorme* was *Un Duel sous Richelieu*, a title afterwards utilised by M. Lockroy. Victor Hugo resembles our "paper-sparing Pope" by making use of letters or any sort of paper that comes to hand for his literary compositions. Ernest Fournet furnished him with some memoranda for the *Orientales*, and on the letter containing them, Hugo wrote, the *Têtes du Serail*. Some of the *Feuilles d'Automne* were written on invitations to dinner parties. The drama of *Angelo* contains a fourth act, which has not yet been published. All Hugo's MSS. have been preserved, with the exception of that of *Any Robsart*, which was destroyed, and of *Hans d'Islande*, which has been lost. When Victor Hugo was at work upon his *Toilers of the Sea*, he illustrated the margins of the manuscript with many sketches of the scenes that were rising up before his vivid imagination. These pictures, drawn with quill, the feathered end being occasionally used for production of tempestuous skies, are of an energy that is titanic. These illustrations have been reproduced in *facsimile*.



THE ALTHORP LIBRARY.

BY LORD CHARLES BRUCE M.P.

PART I.



HE Althorp Library consisted originally of a family collection formed at Wonnleighton, in Warwickshire, containing many valuable specimens of early English literature, and of a library acquired by the first Earl Spencer, formerly belonging to Dr. George Head, Master of Eton, which was remarkable for its series of English tracts. It owes its present celebrity and importance to George John, second Earl Spencer, who, within a period of twenty-four years, added to it by the formation of what is known as the *Bibliotheca Spenceriana*.

The foundation of the Spencer Library may be said to have been laid in 1790, by the purchase of Count Reviczky's collection, the chief characteristic of which was its extraordinary series of the earliest and rarest editions of the Greek and Latin classics. The conditions under which the purchase was effected, it is said, were the payment of £1,000, and an annuity of £500, which the Count only lived three years to enjoy. The retirement of Lord Spencer from official life in 1807, enabled him to devote himself more exclusively to literary pursuits, and to making further additions to his collection. His acquaintance with Dibdin, to whom he subsequently entrusted the revision and charge of his library, dates from 1802, from which time a literary correspondence seems to have passed between them for upwards of thirty years. In 1812 Dibdin commenced his *Bibliotheca Spenceriana*, being a descriptive catalogue of the fifteenth century books, which were afterwards removed to Althorp, but were then at Spencer House, to which he had the freest access. In the progress of this work Lord Spencer took a very active interest, correcting not only the MS. sheets which from time to time were sent to him, but also the first proofs previous to publication. At the same time, numerous very valuable acquisitions to the library were being made by auction or private purchase, Lord Spencer's attention being mainly directed to completing his Caxton collection. His interesting letters to Dibdin during these years show what a reliance he placed on his advice and judgment in the selection and purchase of such works as would form a worthy addition to the Spencer Library. By

an exchange of books, several rare volumes were obtained from the Royal Library at Stutgardt through Dibdin, when commissioned to purchase early editions for his patron on the Continent, and also from the Cathedral Library of Lincoln. In 1819, in consequence of the dispersion of the famous Marlborough Library at Whiteknights, the memorable copy of the Valdarfer Boccaccio was purchased for £750. In the same year, Lord Spencer, during a Continental tour, obtained possession of the library of the Duke of Cassano Serra, a nobleman highly distinguished as a great book collector at Naples, by which he acquired many of the earliest and rarest productions of the Neapolitan press.

Speaking generally of the Althorp Library, it is not too much to say that hardly ever has there been a series of books brought together illustrating so completely as this collection the origin and development of the art of printing. Nor is it less remarkable for the different impressions of the Holy Scriptures in almost every language, and for the extraordinary variety and number of the first editions of the classics which it contains. And if the contents of the books themselves excite our interest and admiration, we shall be no less struck with their perfect condition and state of preservation, and with the appropriateness, and often with the magnificence, of their bindings.

Of the many specimens of rare and artistic book-binding in the collection, illustrating the history of that art from the fifteenth to the present century, I can only refer to the productions of the great artists who worked for Francis I., Grolier, Maioli, Henri II., Diane de Poitiers, Charles IX., Henri IV. and Marie de Medicis, Lamoignon, De Thou, Lomènie de Brienne, Colbert, Louis XIV., Prince Eugène, Louis XV., Madame de Pompadour, James I., Charles I., and of Nicholas Eve, Pasdeloup, the two Deôrmes, and of our English binder Roger Payne.

Having given some account of the formation of the Library, I will now proceed to describe in detail some of its contents. Commencing with the earliest works connected with the infancy of printing, the first object of interest is the celebrated Block print of St. Christopher, bearing an inscription of two lines, and the date of 1423. This woodcut, coloured by hand, apparently by means of a stencil-plate, has long been considered the *most* ancient specimen with a date attached to it of the use of printing ink, and is one of the most valuable relics in existence connected with the early history of the art of engraving. But the Brussels print of the Virgin and Child, if altogether genuine, claims priority in age, having the year 1418 marked upon it. The "St. Christopher" is pasted inside the cover of a manuscript, bound in untanned leather, and entitled *Lans Virginis*, which was discovered in the Convent of Buxheim, near Memmingen. In the colophon of the MS. the date 1417 occurs, and within the left side of the binding, the volume contains another woodcut, of the "Annunciation," similar in style and execution to that of the "St. Christopher." Of the Block books, which marked the next step in the development of the art of printing, the library contains no less than nine specimens.

Of these, the most remarkable are the *Biblia Pauperum* (of which there are copies of two editions), the *Ars Moriendi*, and a perfect impression of *Historia Virginis ex Cantico Canticorum*, which three may be grouped together, as having every appearance of a common origin. There are also an *Ars Memorandi*, being a *memoria technica* of the Four Gospels, which from the formation of the letters and rudeness of execution bears the mark of great antiquity, and copies of *Quindecim Signa Extremi Judicii* and of the *Enndkrist* in German, all of which probably belong to a like early period. What, however, perhaps creates the most interest is a fine copy of *Sancti Johannis Apocalypsis* coloured, the original wooden block from which two of the impressions were taken being in the library. The book itself is in the German binding of the fifteenth century, with the date 1467 impressed outside. There is also a copy of an entirely different edition of the same work. Mention may further be made of three block books of a somewhat later date: *Die Kunst Ciromantia*, by a Doctor Hartlieb, printed by "iorg scappf zu Augspurg," *Mirabilia Romæ* in German of about 1480, and a *Calendaire* with maps, in 12mo, on vellum.

We come now to the earliest known specimen of the impression of movable metal type with a date subjoined, viz., the celebrated Letters of Indulgence granted by Nicholas V. in 1452 to all who by sums of money were willing to defend Cyprus against the Turks. Of these, there are two copies in the collection, one consisting of thirty-one and the other of thirty lines. They are printed in Gothic characters on small sheets of vellum, to one of which the original Papal seal is appended. May 1st, 1452, is specified as the time from which the Indulgence commenced. The oldest of the two bears the date 1454 as the year in which that particular copy of the letter was granted. The other one was issued the following year. It is interesting to note that the large type of each closely resembles that of the first "Mentz" and of the "Pfister" Bible. The Letters of Indulgence were no doubt among the earliest productions of the Mentz press, but the first important work executed by Gutenberg and Fust was what is commonly known as the "Mazarin" Bible, from the name of the Cardinal in whose library a copy of it was first discovered. This, the first printed Bible, and the earliest complete printed book known, must have appeared about 1455, as a copy of it in the National Library at Paris contains a memorandum of one Cremer to the effect that it had been illuminated and bound by him in 1456. The Althorp copy is on paper and perfect, and is considered to be the first edition, having pages 1 to 9 with 40 lines, the 10th with 41, and the remainder 42. To the first book printed with the date and the names of the printers there must always be attached the greatest value and interest, which is further increased by the extreme beauty of the production, which is unrivalled in the annals of typography, and the knowledge of the fact that only six or seven copies of it, all printed on vellum, are known to exist. The Mentz Psalter of 1457 may well be considered one of the greatest treasures of the Althorp Library. This copy, which was in the

Monastery of Roth, near Memmingen, contains 143 leaves, and, were not the margin somewhat cut down, would be perfect. The second edition of the Psalter, that of 1459, being the second dated book, together with the third of 1490, are in the collection, both on vellum. In 1462, Fust and Schoeffer gave to the world the first printed Bible, but before that date they had produced the *Durandus* in 1459, and the *Constitutions of Clement V.* in 1460, very fine copies of which on vellum are at Althorp, where also a perfect impression of Gutenberg's *Catholicon* of 1460, the fifth dated book, is to be found. The Spencer copy of the "Mentz" Bible is in every way magnificent, being printed on pure vellum and richly illuminated throughout in gold and colours. Mentz has also the honour of having produced the first dated classic author, *Ciceronis Officia*, in 1465, of which a complete copy is in the library. It is a small folio, and in it Greek characters, as headings of the chapters, are introduced for the first time.

The capture of Mentz in 1462 by Adolphus of Nassau led to the dispersion of many of Gutenberg's and Fust's workmen, and to a development of the art of typography throughout Europe which might otherwise have been deferred for an indefinite period, although the printing press was at work at Bamberg and Strasburg as early as 1460. A most interesting document in the library, connected with this crisis in the history of printing, is a broadside sheet 23½ by 16½ inches, uncut, being a protest by Diether von Ysenburg against his deposition by the Pope and Emperor from the See and Electorate of Mentz, and the elevation of Adolphus of Nassau, printed in 1462 by Fust and Schoeffer, as the character of the type indicates. There are in the British Museum seven broadsides on the same subject, but not this particular one, which perhaps is the largest single sheet printed in the fifteenth century, containing as it does 106 lines. Among the earliest to convey the secrets of the press to other parts of Germany on the taking of Mentz was Ulrich Zel, one of Fust's and Schoeffer's workmen, who set up a printing establishment at Cologne. His earliest dated book, *Chrysostomus super Psalmo Quinquagesimo*, 1466, a tract of excessive rarity, is to be seen in the collection. Copies, too, of the first book printed at Augsburg 1468, by Gunther Zainer, *Bona-venture Meditaciones*, and of the earliest dated production of the Nuremberg press, *De Retza's Comestorium Vitiorum*, by Sensenschmidt, 1470, are at Althorp. Although of much later date, 1517, a splendid uncoloured copy of the allegorical poem of *Tewerdannekh* on vellum, printed at Nuremberg, must be mentioned as a work remarkable for the beauty of its type and of the numerous wood engravings by Schäufllein, a pupil of Dürer's, which it contains.

Of the Mentz pressmen, who found a refuge in foreign countries, the most notable were Sweynheym and Pannartz, who were the first to introduce printing into Italy, a country which was so soon to take the lead in developing the art, and to become renowned by the number, beauty, and variety of its typographical productions. They first set up a press in the monastery of

Subiaco, where they produced four works, a small school book named *Donatus*, of which no authentic copy has been found, and the three following works, fine impressions of which are in the Spencer Library: *Cicero de Oratore*, a quarto volume probably printed Sept. 1465; *Lactantius*, a folio bearing the date Oct. 1465; and *Augustinus de Civitate Dei*. In none of these do the names of the printers appear, and in the *Lactantius* alone is Subiaco named. On their removing to Rome and being received into the house of Peter and Francis de Maximis, they issued in 1467 an edition of Cicero's *Epistolæ ad Familiares*, the first book printed in Roman type. Of this, the library contains a copy, as well as impressions of thirty-one out of the thirty-two works which these indefatigable printers produced during the next five years. Whilst printing was thus proceeding with such rapidity at Rome, a corresponding activity was manifesting itself in Milan, Venice, Florence, Naples, and other towns of Italy. Of the many and rare typographical productions of these places, copies of which are in the Althorp Collection, the following must be named:—

The first edition of the first book printed in Greek, being the *Lascaris* grammar of 1476, and the earliest impression of the first Greek classic, *Æsop's Life and Fables* of 1480, both printed at Milan.

The first dated book, hitherto discovered, printed at Florence, 1471, by the Cennini, *Servii Commentarii in Virgilium*, and the celebrated Florence Homer of 1488.

The first edition of *Dante* from the press of Numeister at Foligno 1472, and copies of the Jesi and Mantua editions of the poet executed the same year.

The earliest impressions of *Petrarch*, Venice, 1470, and of *Ariosto*, Ferrara, 1516, and the first productions of the presses of Bologna, Mantua, and Padua.

The five celebrated classical works printed in Greek capitals by Alopa, of Florence, two, including the first of the series, *Anthologia Græca*, 1494, being on vellum.

The degree of excellence which the typographical art attained at Venice calls for a somewhat more detailed account of the very rare specimens of the works which emanated from that city, which are to be found in the library. First, we have the earliest book printed at Venice, *Cicero ad Familiares*, the production of Johannes Spira, 1469, and on vellum. Copies of the only other two works which are known to have issued from his press, including his magnificent edition of Pliny, are also here. Of the beautifully executed productions of Nicholas Jenson, there are numerous examples, of which the *Ensebius* of 1470 is supposed to be his first work. Christopher Valdarfer, whose earliest book, *Cicero de Oratore*, printed in the same year, is also at Althorp, will long be remembered in England as the printer of the first and celebrated edition of Boccaccio's *Decameron* of 1471, the only perfect copy of which was knocked down to the Duke of Marlborough for £2,260 at the sale of the Duke of Roxburgh's collection in 1812, after a contest between Lord Spencer and himself. Some years after, Lord Spencer obtained it for £750.

Only three other copies of it are known to exist, viz., those at Paris and Milan and the one recently sold for £585 at the Sunderland sale, which has fallen into English hands. The extreme rarity of the volume is to be attributed to its having formed part of an edition committed to the flames by the Florentines at the preaching of Savonarola.

The name of Aldus will always be associated with the perfection of printing; and of the numerous editions which issued from the press which he established at Venice about 1494, the present collection possesses an extraordinary series. A memorandum, in the handwriting of the founder of the library, gives the total number of "Aldines" as six hundred and ten, and out of that number no less than fifteen 8vos, printed by the elder Aldus, are on vellum. Of his earliest and rarest productions the following must be mentioned: *Musæus*, in Greek and Latin, supposed to be his first work. A complete copy of his folio edition of Aristotle, 1495-98. *Poliphili Hypnerotomachia*, of 1499, the wood engravings of which are supposed to have been designed by Giovanni Bellini. The Virgil of 1501, being the first book printed in Italic or Aldine type. The Petrarch of the same date, with MS. notes by Cardinal Bembo, who edited it from an autograph manuscript of Petrarch. A complete copy of the Dante of 1502, being the first book in which Aldus employed the device of the anchor and dolphin, and also of the Ovid and of the Greek anthology of the year 1503, all these five last-named works being on vellum.

To Italy belongs the honour of having produced the three earliest books with copperplate illustrations, fine impressions of which are at Althorp. The first is the *Monte Santo di Dio*, printed at Florence by Niccolo di Lorenzo 1477, containing three engravings, which are supposed to have been designed by Sandro Botticelli, and executed by Baccio Baldini. The second is an edition in Latin of Ptolemy's maps, commenced by Sweynheym, the partner of Pannartz, and completed by Buckinck at Rome, 1478. The third is an edition of Dante with Landino's Commentary, printed by Lorenzo della Magna at Florence 1481. This copy contains twenty copperplates, one of which is in duplicate, which are also attributed to Botticelli, and also an engraving of earlier date.

Typography was introduced into France as early as 1470, through the exertions of two of the learned professors of the Theological College of the Sorbonne at Paris, Fichet and De la Pierre, who induced three working printers from Germany—Gering, Crantz, and Friburger—to set up a press within its walls. Their earliest production, *Gasparinus Pergamensis*, and several copies of their works, including the first Bible printed at Paris, are in the collection. Many specimens of the illustrious family of Stephens might also be enumerated. Simultaneously with Paris, Switzerland produced its first printed book at Münster, in Aargau, entitled *Mamotractus*, a copy of which, as well as of the earliest work issued by the Geneva press, 1478, *Le Livre des Sains Anges*, is to be found here.

(To be continued.)

JOHNSONIANA.



ALTHOUGH the centenary of Johnson's death will pass by without public observance of the anniversary, the memory of the literary autocrat of the last century will not be altogether unmarked, for a considerable amount of Johnson literature has been published.

We have already mentioned the facsimile edition of *Rasselas* published by Mr. Elliot Stock. A very low-priced edition of that story has been issued by Mr. Dick. Boswell's *Life* has been added to Bohn's *Standard Library*, and extends to six volumes. Messrs. F. Warne & Co. have issued a cheap "centenary edition" of Boswell. Mr. T. Fisher Unwin has published as a centenary edition *Doctor Johnson, his Life, Works, and Table-Talk*, an exceedingly pretty little book, with a prefatory note by Dr. James Macaulay. It gives a good taste of Johnson's quality, and those who make his acquaintance through it will desire to know more. A smaller compilation is *Johnsoniana: Life, Opinions, and Table-Talk of Dr. Johnson*, arranged by R. W. Montagu. (Boot & Son.)

Another arrangement of Johnson's *Table-Talk* has been issued by Messrs. Diprose. *Dr. Samuel Johnson as a Temperance Witness and Moralist* is the title of a tract by Dawson Burns, D.D. (National Temperance Publication Depôt). The great moralist was not only for years a teetotaler, but held strong views in relation to the liquor traffic, and one of his sonorous sentences might serve Sir Wilfrid as a motto for "Local Option." But if he abstained from intoxicants he described himself as "a hardened and shameless tea-drinker." Dr. Burns' essay is reprinted from *Meliora*, April 1865, a fact which should have been stated. The references in the magazines have not been so plentiful as might have been expected. Mr. E. W. Gosse pays a graceful tribute in the *Fortnightly Review*. Mr. H. B. Wheatley in the *Antiquary* discourses of the birthplace of Johnson, and in a succeeding paper will retell the story of the Dictionary. Mr. Walford in the *Antiquarian Magazine* passes a well-merited eulogy on Dr. Johnson as "the man who first raised and ennobled the profession of the pen." From an article in *Notes and Queries* (6th S. x., 421), it appears that Johnson was engaged as tutor to Mr. Whitby of Heywood. A letter from the Rev. J. Addenbrooke, the then Rector of Stafford, who afterwards became Dean of Lichfield, is printed, in which he observes, "I can only say that if Mr. Johnson will do what he is capable of doing in that time, he will be of more service to your son than a year spent in the usual way at the University." There is also a memorandum made by Mr. Thomas Whitby of Creswell, in which there occur these words: "I have frequently heard Mrs. Wells, my father's youngest sister, say that she remembered Mr. [Dr.] Johnson being at Heywood as tutor to her brother, and that he frequently instructed her in the English language." This is an additional fact concerning the obscure period of his life, from December 1729 to his marriage in 1736.

Mr. Mackeson, in an article on "Ancient London Buildings" contributed to

the *Companion to the Almanac*, says of St. Clement Danes, "Within the present church worshipped Dr. Johnson, who sat in the first pew of the north gallery, close to the pulpit, where the following inscription is to be seen on a brass plate :—

" In this pew,
And beside the pillar, for many years,
attended Divine Service,
The celebrated Doctor SAMUEL JOHNSON,
The Philosopher, the Poet,
The Great Lexicographer,
The profound Moralist, and chief writer
of his time.
Born 1709. Died 1784."

The brass was purchased by the inhabitants of the parish in 1851.

In *Harper's Magazine* for November there is an account of Columbia College, which contains an interesting reference to Dr. Johnson. "In May 1787," observes the anonymous writer, "the trustees found a worthy first president for Columbia in the person of the son of the worthy first president of King's, and elected to that office William Samuel Johnson, LL.D., one of the most distinguished citizens of the young nation. He was then sixty years old. He had entered Yale at thirteen, and was the 'scholar of the house' who won the Berkeley bounty in the graduating class of 1744. His father said of his two boys: 'It was a great damage that they entered so young, and that when they were there they had so little to do, their classmates being so far behind them.' After graduating at Yale, the future president attended law lectures at Harvard, and was in 1747 made a Master of Arts by that university, having to pay, as he wrote to his father with great sorrow, £10 for a proper wig and £8 for his degree. In 1766, having already been a member of the Connecticut Assembly, he was honoured by his State with the appointment of special commissioner to England to secure the claim to a large tract of land. During his five years' residence abroad he made many friends amongst noted men, and sought out his namesake, the great Dr. Johnson, 'as odd a mortal,' he wrote to his father, 'as you ever saw. You would not, at first sight, suspect he had ever read or thought in his life, or was much above the degree of an idiot. But, *nulla fronti fides*, when he opens himself after a little acquaintance, you are abundantly repaid for these first unfavourable appearances.' A family tradition says that when he introduced himself as an American, the gruff old doctor retorted: 'The Americans! What do they know, and what do they read?' 'They read, sir, *The Rambler*,' was the polite and apt reply, which so won the doctor that before his namesake left London he presented him with 'an elegantly bound copy of his large folio dictionary, and an engraving of himself from a painting by Sir Joshua Reynolds, which he considered his best likeness.' The two became life-long correspondents, and *some of the letters are still preserved at the Stratford homestead.*" We have italicised a passage which should excite some American admirer of Dr. Johnson to obtain the requisite permission to examine these letters.

THE FIRST BOOK PRINTED IN BIRMINGHAM.



THE first advent of a printing press in a town or village is always an event of importance, and though too frequently neglected by topographical annalists, is usually more far-reaching in its consequences than many incidents set forth with elaboration in the small beer chronicles which sometimes pass for local history. Of late years, however, greater attention has been paid to the literary and typographical history of various provincial towns. Zealous collectors have arisen, who have devoted themselves to the task of bringing together local books and pamphlets, and who have, of course, kept a keen look-out for the firstfruits of the district press. Pleasant evidence of this feeling is afforded by Mr. William Downing's re-issue of the first Birmingham book, of which we now propose to give some account. Mr. Downing is a well-known bookseller in the capital of the Midlands, and he is about to issue a series of "Birmingham Reprints" in editions limited to fifty numbered copies. The editorial aid of Mr. William Bates had been secured, but he died on the eve of the publication of the first issue. The volume forms a handsome quarto of sixty pages, and is highly creditable to the publisher and his printer, Mr. Robert Birbeck. Mr. Bates has prefixed an introduction, which by its fulness and excellence accentuates the loss to bibliography by his untimely death.

By an old custom of the Birmingham School, the masters or students were expected to deliver orations at the Market Cross, on the 5th of November, and to recite there, or in the school, original compositions on breaking-up day. There are entries in the school accounts relating to this custom as early as 1656, and in 1664 "a scaffold" was set up for the purpose of the declamatory display. The orations at the Cross ceased about the beginning of the last century, but the breaking-up orations continued.

The Rev. James Parkinson, some time Fellow of Lincoln College, Oxford, was appointed Head Master of King Edward's School at Birmingham in 1694. It is said that he was "expelled from the University for his anti-monarchical principles," and owed his Birmingham position to the compassion of the governors, who knew that the fellowship was all that he had to depend upon. In 1709, however, there was trouble between the Master and the managers. They declared that the school was daily declining through his mismanagement, and they endeavoured to remove him, but he appealed to the Court of Chancery, and it is believed he was not finally got rid of except by a pension. He was a staunch Low Churchman, and a zealous friend of the House of Hanover. In 1715 there was printed a "Panegyric" on William III. and George I., spoken by James Parkinson, "one of the Scholars of Birmingham School," and doubtless composed by his father. This was printed in London, and therefore confirms the presumption that the tract which Parkinson issued next year was really "the first book

printed in Birmingham." The Head Master died 28th March, 1722. The title-page of the tract is as follows :—

A Loyal ORATION,

Giving a short Account of several Plots, some purely Popish, others mixt ; the former contriv'd and carry'd on by Papists, the latter both by Papists and also Protestants of the High-Church Party, united together against our Church and State : As also of the many Deliverances which Almighty God has vouchsaf'd to us since the Reformation.

Compos'd by *James Parkinson*, formerly Fellow of *Lincoln College* in *Oxford*, now chief Master of the Free-School of Birmingham in Warwickshire, and spoke by his Son on the 10th day of December, 1716. And now Publish'd at the Request of Captain Thetford, Captain Shugborough, and several other Officers of the Prince's own Royal Regiment of Welch Fusileers, and other Loyal Gentlemen.

To which is annex'd by way of Postscript,
The Author's Letter to the Reverend Mr. Higgs Rector of St. Philip's Church in Birmingham, who upon hearing this Loyal Speech was so displeas'd and nettl'd with it, and particularly with that Passage in it that relates to *bidding Prayers* which he constantly uses, that on the Sunday following he could not forbear reviling the Author in his Sermon, calling the Speech a scurrilous Discourse, and the Composer thereof a Slanderer and Calumniator.

BIRMINGHAM: Printed and Sold by Matthew Unwin near St. Martin's Church 1717.

The *Loyal Oration* is strongly marked by party feeling, and the persecutions under Mary, the Gunpowder Plot, and the overthrow of James II., are set forth. The author is indignant at the "ungodly prayers" offered by some of the clergy for the success of the rebellion of 1715, and is very severe upon the combination effected by members of the High Church Party with the Roman Catholics. There

was a great deal of insincerity in the public life of that period. After explaining the differing principles of the two great parties, he proceeds :—

“ From what has been said it appears, that there is the widest Distance that can be between a *Hanoverian* and a *Tory*, and consequently that a *Tory* must cease to be a *Tory*, before he can be a *Hanoverian*; for indeed a *Hanoverian-Tory* implies a Contradiction; it is a compound Term made up of two inconsistent Parts, that will always be jarring and fighting with each other, and can never be reconcil'd; it is all one as a Whig-Tory, a Georgian-Jacobite, a Low High-Church Man; it is a political Monster, which outwardly cringes and bows to King George at St. James's, as knowing him to have the Power, though not believing him to have the Hereditary and Divine Right to bestow Preferments upon him; but inwardly sighs and groans, and longs for the Pretender, as believing him to have, though not the Power, yet the Hereditary and Divine Right to advance him to the highest Preferments and Honours either in Church or State.”

This publication greatly annoyed the Rev. William Higgs, A.M., and he denounced the author from the pulpit. Mr. Parkinson retorted in the letter which forms the postscript of his pamphlet. He reproaches Higgs for not reading the prayers appointed during the time of the High Church riots, for not showing his loyalty during the rebellion of 1715, and for not preaching commemoration sermons on the 5th of November. Mr. Higgs, it appears, had ingeniously reflected upon those who brought over William of Orange by reading on the anniversary of his landing the homily against rebellion! The passage in the *Oration* which gave most offence was an allusion to the *Bidding Prayer*. The Jacobite clergy, unwilling to sacrifice their positions, and also, though not equally, unwilling to pray for George I., whom they regarded as an usurper, were in the habit of saying “ Pray we,” “ Let us pray,” or “ I require you to pray for King George,” and by this puerile contrivance thought that they had managed to escape personal complicity in a, to them, treasonable aspiration. Mr. Parkinson says, “ While you are at your bidding Prayers in the Pulpit, that is at your no-Prayers, I do not put myself in a praying Posture, but sit down, partly to let you and your High-Church party see that I know the difference between Praying and not-Praying; and partly to give you a tacit Reproof for not Praying when you are required by your Superiors to Pray for King George.” An address from the people to the preacher (p. 35) is a rather daring parody of a form of prayer.

Mr. Higgs was the first incumbent of St. Philip's from 1715 until his death in 1733, at the age of fifty-five. Book-lovers will be inclined to pardon the asperity of his politics for the sake of his foundation of a theological library, which was placed under the charge of the rectors of St. Philip's, St. Martin's, and Sheldon, for the free use of clergymen and other students. This collection now contains about a thousand volumes, and is known as the Parochial Library. “ The books,” observes Mr. Bates, “ are never consulted by those for whose use and benefit they are preserved; it is much if the sacred dust is occasionally removed, and the silent labours of the worm interrupted.”

Another remarkably rare volume, *A Help Against Sin in our ordinary Discourse*, etc., etc., was "published by the author, R. H. [Hamersley], chyrurgeon in Walsall, Staffordshire, 1719," and was at "Birmingham: Printed by H. B. [Butler], in New Street;" but in quoting the full title of this work, either Mr. Bates or his printer has made a curious and confusing error in the words, "and also against triving on the Lord's Day—showing that it is neither a work of mercy nor case of necessity," for the "triving" should be "triming" (trimming) or shaving on Sundays. In the work (p. 207) the author says, "Some years past I put out a little book . . . *Advice to Sunday Barbers*, but there were but few of these books printed." Mr. Bates supposed that this work was not printed at Birmingham, and therefore that the *Loyal Oration* would take precedence as the first really Birmingham book. The *Birmingham Daily Post* on this observes:—"The 'some years past' means, however, the year 1706, and the title of the little volume now before us is *Advice to Sunday Barbers against Trimming on the Lord's Day*, etc., etc., and the imprint runs:—'London: Printed by Thomas Bunce, and sold at Coventry, Lichfield, Birmingham, Tamworth, and Robert Foden, barber, at Banbury, as well as in London, 1706,' so that the real question is, where did Thomas Bunce, the printer, live? He may have lived in Birmingham or Walsall, or any of the other places named; but until his residence is settled it must remain an open question where this little book was printed. As no directories of that date are known there is no formal evidence, and as Mr. Hamersley printed his second work in Birmingham it is possible his first may have been printed in or near Walsall, or possibly, but not necessarily, in London. Dr. Johnson's father was probably a printer as well as bookseller in Lichfield, and such a volume (88 pages, 12mo.) may have been printed in that city, or even in Walsall, where Hamersley was living in 1702."

There are, it appears, copies of Allestree's *Funeral Handkerchief*, which profess to have been printed at Birmingham in 1728, but they are really unsold copies of the London edition of 1671, with a fresh title-page, and the omission of some preliminary matter. But the local press of Birmingham became connected with one of the greatest names in literature in 1730, when Samuel Johnson's first prose work—the translation and abridgment of Lobo's book on Abyssinia—was printed by Warren, the Birmingham bookseller. The five guineas honorarium which he gave Johnson was probably the first payment which he received for purely literary labour.

Nothing appears to be known of Matthew Unwin, the first Birmingham printer, but this handsome volume of Mr. Bates and Mr. Downing forms a fitting monument to his memory.

GARFIELD'S LOVE OF HORACE.—It is said that a visitor to General J. A. Garfield found him surrounded by a huge pile of books. He explained his occupation by saying, "I find I am overworked and need recreation. Now, my theory is that the best way to rest the mind is not to let it be idle, but to put it to something quite outside of the ordinary line of its employment. So I am resting by learning all the Congressional Library can show about Horace and the various editions and translations of his poems." A list of those who have made Horace their favourite poet would be a remarkable document.

REYNARD THE FOX.



RANCIS DOUCE, the antiquary, used to read *Reynard the Fox* every Christmas to his wife! We do not know whether this circumstance has been present in the minds of Messrs. W. Swan Sonnenschein & Co., but they have issued, in the form of a handsome Christmas book, *Reynard the Fox, an Old Story Retold*, by Madame de Sanctis, and illustrated by some of the famous designs of Kaulbach. Those who desire to emulate the example of Douce have now a capital Christmas edition ready to their hand.

The story of *Reinecke Fuchs* was styled by Goethe the *Welt-Bibel*, and certainly there are in it many of the elementary principles upon which human nature acts when unhampered and undeterred by moral considerations. Reynard is the embodiment of cunning,—keen, wily, full of resource, and self-possessed.

Reynard the Fox is the most famous of the beast-epics and fables of the middle ages. Its original form is Low-German, and it professes to be the work of Hinreck van Alckmer, but later critics believe that this name is but the pseudonym of Hermann Barkhusen, town-clerk and book-printer of Rostock, where an edition appeared in 1517, which for a long time was regarded as the original edition, but it was first printed in 1498 at Lübeck. This edition of 1498 was reprinted by Hoffmann von Fallersleben, whose issue came to a second edition at Breslau in 1852. Mr. Quaritch notes that the edition of 1549 has in the preface the following words: “Ys volgende Fabel, van Reineken dem Vosse, uth Wälscher und Frantzöysscher beschryuinge, in wnse Düdesche sprake vormals auersettet.” Since then the editions and translations have been innumerable. The High German version of Beuther passed through twenty editions. Hartmann Schopper turned it into Latin verse. Then the great Goethe made it the basis of a long poem in German hexameters. This appeared in 1794, but is best known by reason of a series of admirable designs made by Wilhelm Kaulbach, published in 1847, and many times republished. There are still later translations by Soltau and Simrock. When the Great Exhibition of 1851 was in the height of its prosperity many visitors were attracted and amused by cases of stuffed animals arranged in groups illustrating the story of Reynard the Fox. In order to make these plainer to the public, Dickens gave in the third volume of *Household Words* a condensation, in twelve prose chapters, of Goethe's poem.

As a specimen of Kaulbach's characteristic designs, we reproduce the picture representing the incident which Reynard relates to prove the selfishness and greediness of his foe and victim Isegrim the Wolf. This incident Madame de Sanctis describes in these terms:—

“Once, whilst gnawing very greedily at some bones, it chanced that a little

splinter of one of them stuck in his throat, and threatened to choke him. He suffered great pain, and sent, of course, for assistance, but no doctor would help him. He offered a large sum as a reward, but it was of no use, until, at last, the crane and his friends came. Hearing of the wolf's trouble, and of the great reward offered for saving him, he put his long neck and beak into Isegrim's mouth, right down the throat, and managed to draw out the bone. The patient howled, and cried, 'Ah, how you hurt me! but I forgive you. But I advise you not to do so again; from anybody else I would not have borne it!' The crane comforted him, saying that all was now over, and that he might consider himself



quite out of danger; but, when he asked for his fee, Isegrim became very angry, and said that he had never heard of greater impudence than first causing him so much pain, and then asking to be paid for it! He said that the crane might think himself very lucky not to have had his head bitten off, when it was placed so conveniently! 'If there is any question of payment or reward,' he continued, 'I ought to receive it, for suffering so much pain, and then sparing your skull and neck when they were entirely in my power, and I had only to close my jaws to kill you.' "

Reynard has for four centuries been a favourite of the English people. Caxton's translation of *Reynard the Fox* was printed in 1481. Mr. W. J. Thoms edited a reprint of it by the Percy Society in 1844, and candidly confesses and defends certain alterations made on the score of propriety. Prefixed to it is an excellent sketch of the literary history of the book. Caxton's translation was again re-edited by Mr. Edward Arber in 1879, and the first volume of another reprint appeared at Edinburgh in 1884 in the *Bibliotheca Curiosa*, edited by Mr. Edmund Goldsmid, F.R.H.S. An English metrical translation of Alekmer's poem by D. W. Soltau appeared at Hamburg in 1826, and there are versions of Goethe's poem by T. J. Arnold and by S. Naylor. A further evidence of its popularity is afforded

by a phonographic edition of the *Rare Romance of Reynard the Fox*, which appeared in the *Phonetic Journal* of 1879.

Reynard did not apparently make much impression in Spain and Italy. A Swedish translation appeared at Stockholm in 1621. Goethe's poem has been translated into Danish by Oehlenschläger, and the older form of the story was turned into Danish verse by Hermann Weiger, and printed at Lübeck in 1555.

The taste for animal stories is very widespread, and some of those current amongst the Hottentots have been collected in *Reynard the Fox in South Africa*, by the late Dr. W. H. I. Bleek, which was published by Messrs. Trübner & Co. in 1864. How far these are genuine products of the Hottentot mind, and how far they may have been suggested by European influences, is an interesting question, but one that cannot now be dealt with. This wide diffusion of the taste for animal tales explains not only the popularity, but the genesis of *Reynard the Fox*. The romance which goes under the name of Alckmer is the final literary expression of a beast-epic of much greater antiquity. By the twelfth century various incidents proving the subtlety and resource of *Reynard*, and incidentally satirising the condition of the world and the Church, had been formed into monkish poems. About 1170 Heinrich der Glichezare wrote the High-German *Isengrines nôt*, and not much later appeared *Der Reinaert* in Flemish. These have been edited respectively by Grimm and by Willems. The early French romances have been collected by Méon, and his work has been supplemented by Chabaille. The literature of *Reynard the Fox* is now very extensive, but we need not do more than refer the reader to Mr. Thoms' introduction; to three works by Herr Ernst Martin:—1, *Examen Critique des MSS. du Roman de Renart* (Basle, 1872); 2, *Reinaert* (Paderborn, 1874); 3, *Das niederländische Volksbuch Reynaert de Vos* (Paderborn, 1877); and to the *Etude sur le Roman de Renart* of W. J. A. Jonckbloet (Gröningen, 1863).

What is the secret of the interest felt in the recital of the knavish exploits of Reynard? "It is an old story," says Froude, "that there is no one who would not in his heart prefer being a knave to being a fool; and when we fail in a piece of attempted roguery, as Coleridge has wisely observed, though reasoning unwisely from it, we lay the blame not on our own moral nature, for which we are responsible, but on our intellectual, for which we are not responsible." Moreover, we must remember that the story is a satire upon a condition of society, when might and right were held to be identical, and when the tyrannical will of the strong was the almost universal law. How power was abused and made the instrument of cruelty and oppression, let those who have studied the middle ages declare. "We may feel gratitude that a Reinecke was provided to be the scourge of such monsters as these; and we have a thorough pure exuberant satisfaction in seeing the intellect in that little body triumph over them and trample them down. This, indeed, this victory of intellect over brute force, is one great secret of our pleasure in the poem, and goes far, in the Carlyle direction, to satisfy us that, at any rate, it is not given to mere base physical

strength to win in the battle of life, even in times when physical strength is apparently the only recognised power."

The matter has been finely summed up by Carlyle, who says :—

"But independently of all extrinsic considerations, the fable of *Reinecke* may challenge a judgment on its own merits. Cunningly constructed, and not without a true poetic life, we must admit it to be: great power of conception and invention, great pictorial fidelity, a warm, sunny tone of colouring, are manifest enough. It is full of broad, rustic mirth; inexhaustible in comic devices; a World-Saturnalia, where Wolves tonsured into Monks, and nigh starved by short commons, Foxes pilgriming to Rome for absolution, Cocks pleading at the judgment-bar, make strange mummery. Nor is this wild parody of Human Life without its meaning and moral: it is an Air-pageant from Fancy's Dream-grotto, yet Wisdom lurks in it; as we gaze, the vision becomes poetic and prophetic. A true Irony must have dwelt in the Poet's heart and head: here, under grotesque shadows, he gives the saddest picture of Reality; yet for us without sadness; his figures mask themselves in uncouth, bestial vizards, and enact, gambolling; their Tragedy dissolves into sardonic grins. He has a deep, heartfelt Humour sporting with the world and its evils in kind mockery; this is the poetic *soul*, round which the outward *matériel* has fashioned itself into living coherence. And so, in that rude old Apologue, we have still a mirror, though now tarnished and timeworn, of true magic reality: and can discern there, in cunning reflex, some image both of our destiny and of our duty; for now, as then, 'Prudence is the only virtue sure of its reward,' and Cunning triumphs, where Honesty is worsted; and now, as then, it is the wise man's part to know this, and cheerfully look for it, and cheerfully defy it:

'*Ut vulpis adulatio.*
Here thro' his own world moveth,
Sic hominis et ratio,
Most like to *Reynard* proveth.' "

SHAKSPERE'S AUTOGRAPH.—Shakespeare must have written much in the busy years of his life, but six signatures are all that remain of the work of his hand. Some, indeed, only allow five of undoubted authenticity. Mr. Cordy Jeaffreson has started a theory that the whole of the poet's will is his own handwriting, but his view does not appear to have met with general acceptance. There are five signatures of Shakspeare as to which there can be no doubt. There is one on each of the three sheets of the will, which was executed in 1616, and which are cramped and tremulous in character. The Guildhall library has a deed of bargain and sale of a house in Blackfriars bought by Shakspeare in 1612-13, in which the signature is firmer, but still somewhat cramped in character. For this the Corporation of London paid in 1841 the sum of £145. The fifth signature is on a mortgage of the same house in Blackfriars, and differs a little from the others. It was engraved in facsimile by Steevens in 1790, and for some years was lost to sight entirely, but turned up again in 1858, when it was bought for the British Museum for £315. The Museum also possesses the sixth signature, which so good a judge as Sir Frederick Madden declared to be one "that challenges and defies suspicion." This signature is larger and bolder than any of the others, and it is the only one that is undated. As it occurs on the title-page of the edition of Florio's translation of the *Essays* of Montaigne, printed in 1603, it cannot be earlier than that date, but may belong to any period between that year and the poet's death in 1616. The Museum authorities in 1838 paid £100 for this autograph.

NOTICES OF COLLECTORS.

II.—MR. HENRY BLUNDELL.



R. BLUNDELL of Ince-Blundell, although best known as an art collector, was also a book-lover, formed an extensive library, and exhibited some of the most characteristic traits of the collecting race. As the story of his life has not yet been told in any detail, he may fittingly be included in this series.

Henry Blundell was born in 1724 at Ince-Blundell in Lancashire, where his family had been resident for many centuries, and had suffered some great inconveniences from their adherence to the Church of Rome. His father was Robert Blundell, and his mother was Catharine, daughter of Sir Rowland Stanley of Hooton, and the family thus became connected with the Welds of Lulworth, in whom the estate is now vested. In 1752 his father married as his second wife Margaret Anderton, and, in 1761, resigning the estates to his son, retired, on an annual allowance, to Liverpool, where he died in 1773. In 1760 Henry Blundell married Elizabeth, daughter of Sir George Mostyn, and settled at the ancestral mansion, Ince-Blundell Hall. His wife died in 1767, at the age of thirty-three, having borne him a son and two daughters. The year of his marriage was that of the death of Sir Francis Anderton, and after some compromise had been effected, his fortune was increased by the accession of the Lostock estates. The Roman Catholic gentry were excluded by the penal laws from public life, and Blundell, probably influenced by the example of his friend and neighbour Towneley, turned his attention to classical art and archæology. His first purchase was the statuette of a seated philosopher, obtained from Jenkins in 1777. Visconti, to whom he was personally known, bears testimony to his fine taste. His chief agent was a Jesuit, Father John Thorpe, and his chief purveyor the well-known Thomas Jenkins, by whose offices much fine work from the Villa Mattei, and the Villa d'Este, and some from the Villa Negroni, found their way to Ince. Michaelis, however, after pointing out some articles of great importance, observes of this collection as a whole: "The worst feature of the collection is that its really good, and in several instances exquisite, specimens are thrown into the shade by so many that are unimportant or quite worthless, or badly disfigured by restorations, or spurious . . . that a vigorous weeding-out could only have heightened the value of the collection, and the praise expended by Visconti on the collector is misleading." It is still worse if we read the commentaries of the collector himself, which he partly set forth in a printed catalogue (A.D. 1803), partly dictated on his death-bed as the text for a great illustrated publication (A.D. 1809). Side by side with the most homely trivialities we here once more encounter the insipid, mystic symbolism of Hancarville, which seems to be inspired by Towneley, but is not seldom criticised in a refreshing manner by a rationalistic doubt of Blundell's own." The acceptance

of D'Hancarville's speculations would probably be due to the influence of the collector of the Towneley marbles, who, according to one account, first inspired Blundell with the passion for collecting.

Mr. Blundell's name appears on the title-pages of two books relating to his collection.

1. *An Account of the Statues, Busts, Bass-relieves, Cinerary Urns, and other Ancient Marbles and Paintings at Ince.* Collected by H. B. Liverpool, printed by J. McCreery, 1803.

This work is now very rare. It was printed for presents only. Lowndes is mistaken when he describes it as containing a frontispiece and six plates. He may have seen a copy with engravings inserted, but the volume was not issued with them.

In the preface the writer disclaims any intention of meaning it for "the eye of the learned antiquarian" (surely a most infelicitous phrase), and explains that it was drawn up to save the trouble arising from the daily questions of those visitors who are not much versed in history or heathen mythology. It is, however, a more elaborate work than this depreciatory description would imply, and extends to 331 quarto pages. In addition to a description, the writer generally states from whence the object was obtained, and occasional anecdotes. Thus of the Minerva we are told that "this statue was for many years very much noticed in the Duke of Lanté's palace at Rome. Proposals for the purchase of it were then made by the King of Sweden, who received for answer, 'That the Duke of Lanté did not deal in marbles.' Nevertheless, Volpato, the engraver, found means to purchase it a few months afterwards." The liberties which collectors thought themselves entitled to take, is shown in the case of the "sleeping Hermaphroditus suckling infants." Blundell found this an unpleasant subject, but "by means of a little castration and cutting away the little brats, it became a sleeping Venus."

2. *Engravings and Etchings of Sepulchral Monuments, Cinerary Urns, Gems, Bronzes, Prints, Greek Inscriptions, Fragments, etc., in the collection of Henry Blundell, Esq., at Ince, 1809.* 2 vols. in folio, containing 158 plates and three frontispieces. Of this work only fifty copies were printed, for presentation to Mr. Blundell's friends. The work was begun by the advice and assistance of his friend Towneley, whose help is not believed to have been very great. "The good old gentleman," says Dallaway, "amused himself with writing an introduction and notes in which very little science or connoisseurship will be found." Spiker mentions that in 1816 the collector's son had only one copy left of this work, "which, although he is in possession of the plates, he does not intend to multiply, his wish being to render the work rare. Many of the drawings are beneath mediocrity." Blundell purchased many works of art which came into the market through the revolutionary wars. The vicissitudes of the time are illustrated by the fact that Blundell bought a relief—still at Ince—which he had himself formerly presented to the Pope!

Dr. S. H. Spiker has left an interesting account of a visit he paid to Ince in 1816, in company with Richard Heber, the book-collector.

There is a full catalogue in the work of Michaelis, who examined the collection in 1873 and 1877. A later account, understood to be by Mr. F. G. Stephens, appeared in the *Athenæum*, in 1883. This writer notices also the paintings, some of great interest, and other objects of art at Ince-Blundell. Waagen also noticed the collection, and that in an unduly depreciatory spirit.

It is as the collector of these relics of classic art—the largest in private hands in the kingdom—that Henry Blundell is best entitled to remembrance. "He was not wanting," observes Father Gibson, "in works of charity and religion, contributing largely to the erection of St. Nicholas' Chapel, Liverpool, and other religious and educational undertakings. The esteem in which he was generally held led to his appointment as arbitrator in the unfortunate differences which arose towards the close of the last century respecting St. Mary's chapel." And although he was much abroad whilst collecting, he did not neglect the improvement of his estates. When the second provincial exhibition was held at Liverpool in 1783, by the Society for promoting the Arts, he was the man who first filled the office of its President.

Blundell was anxious that the ancient name of the family should be perpetuated, and the resolve of his son Charles Robert Blundell not to marry led to an estrangement. In consequence the father threatened to settle the Lostock estates to his two daughters, Katharine, wife of Thomas Stonor of Stonor, and Elizabeth, wife of Stephen Tempest of Broughton, Yorks. The son replied by the expression of a decision in that case to alienate the ancestral possession of Ince, "a menace," said the father, "which will not disturb me in my grave." Each carried out his intention. Henry's will was made 24th July, 1809, some months after his son had vainly made overtures of reconciliation, by an offer to limit the Ince estates in any way that might be agreeable if the whole of the property were allowed to descend to him. Henry Blundell died at Ince-Blundell 28th March, 1810. His funeral in Sefton Church was followed by a procession half a mile in length. A tablet to his memory was the work of the then unknown John Gibson. The epitaph is attributed to William Roscoe, though, like many other productions of his, it finds no place in the collected edition of his *Poetical Works* issued in 1857. A woodcut of the monument with the epitaph is given by Gregson. Blundell's death was followed by a litigation amongst his children, but the will was sustained, and the Lostock property, which in 1802 had a rent-roll of £4,753 os. 4½d., went to the daughters, and the Ince-Blundell estate, which at the same time had an income of £3,263 9s. 1d., passed to Charles Robert Blundell, who carried out his intention of excluding his sisters' children. His nearest connections were his mother's relatives, the Welds of Lulworth, who had helped him when his father's allowance was but scanty. Mr. C. R. Blundell, who was born at Ince 16th May,

1761, took an active interest in agriculture, added to the library, and was the friend of Lingard, Sir Frederick Pollock, Sir John Gladstone (who was his executor), and other able men both of his own and other creeds. When he made his will, after pecuniary legacies amounting to £45,000, and life annuities of £931 per annum, he entailed the Ince estates on the second son of Edward Weld of Lulworth. He died 28th October, 1837, and the will was disputed by the heirs at law, Lord Camoys, the nephew, and Elizabeth Tempest, the sister of Mr. Blundell, and when the case was tried at Lancaster Assizes in August 1840 it was attempted to show that Mr. Blundell was incompetent at the time he executed the will. There was further litigation in 1841, 1842, 1843, and 1847, partly arising from the curious circumstance that Mr. Blundell had been in the habit of calling Joseph Weld by the name of Edward, and had so described him in the will. There were other clauses, however, which proved his identity, and the document was successfully established.

The following are the authorities for the statements made in this notice :—

Gentleman's Magazine, vol. lxxx., pt. I., 1810, pp. 289, 385; Baines' *History of Lancashire*, iv., 213; Foster's *Lancashire Pedigrees*, London, 1873; Rev. T. E. Gibson's *Lydiat Hall and its Associations*, 1876; Gregson's *Fragments relating to Lancashire*, 1824, p. 224; new edition, 1869, p. 221; *Catalogue of the Towneley Library*, sold by auction by Messrs. Sotheby, Wilkinson, & Hodge, June, 1883, pp. 10, 16; *Athenæum*, Nos. 2,917, 2,918, 2,919, September 22nd, 29th, October 6th, 1883; Nichols' *Illustrations of Literary History of 18th Century*, iii., 739; a communication from James Dallaway, which is repeated in his work *Of Statuary and Sculpture among the Ancients*, London, 1816, p. 352; S. H. Spiker, *Reise durch England im Jahr 1816*, Leipzig, 1818, vol. i., p. 396 (English Translation, London, 1820, vol. i., p. 313); Waagen's *Art Treasures of the United Kingdom*, vol. iii., p. 242 (Michaelis gives other references to notices of the marbles); Roscoe's *Life of William Roscoe*, London, 1833, p. 63; *Early Exhibitions of Art in Liverpool*, privately printed [for Joseph Mayer, F.S.A.], 1876 p. 35; Britton's *Beauties of England and Wales*, vol. ix., p. 309.
W. E. A. A.

A GOOD TIME COMING.—There is a prospect that in the next century there may be an author who is a millionaire. The highest prize by a long way ever offered for a literary performance will be awarded in 1925 to the successful author of a simple biography. Fifty years ago, it is said, General Arantschejeff, the friend and confidential adviser of the Emperor Alexander I., deposited in the Imperial Bank of Russia the sum of 50,000 roubles, which is to be allowed to accumulate at interest till the 1st December, 1925, when the entire amount, principal and interest, is to be handed over to the author of the best work on the life and reign of Alexander I. The St. Petersburg Academy of Sciences will decide on the merits of the different performances sent in, and award the prize, which will by that time amount to the enormous sum of 1,918,000 roubles—about £300,000. A fifth of the amount will be deducted for the cost of printing the work. The remainder will go to the fortunate author, who, after all, may be cheated by a revolution or republic, and an act of confiscation.—*New York Tribune*.

A LATIN *ROBINSON CRUSOE*.

THE undying interest of Defoe's wonderful narrative of *Robinson Crusoe* is shown not only by the multiplicity of the editions through which it has passed, but by the numerous translations and imitations of it which have appeared from time to time. The latest of these is from the pen of Professor Francis William Newman, who has sought and found distinction in many and varied fields of intellectual exertion. Whatever amount of public favour his present book may receive, it must always remain, in a certain sense, a curiosity of literature, and one which the Defoe collector cannot afford to pass by.*

From the preface we learn that the work was composed when the writer was a Professor of Latin, and was at first intended as part of a larger scheme. Professor Newman thinks that the mode of teaching Latin has become less effective as it has been made more and more scientific. The pupil has been confined to the most approved classics, and the exercise of memory has been superseded by minute accuracy in the study of very limited pieces. "In the natural mode," he observes, "we have enormous, endless repetition, and much learning of the names of things. We begin with short sentences and a very limited number of verbs, and we learn with the least possible number of rules. . . . It has long been my conviction that we ought to seek to learn a language first, and study its characteristic literature afterward. Greek and Latin literature plunge us into numerous difficulties all at once, inasmuch as their politics, their history, their geography, and their religion are all strange to the young student." It was chiefly on this account that Professor Newman maintained in an article of the *Museum* (No. IV., January 1862), that teaching should be by modern Latin. As parts of such a system he has already published a Latin *Hiaiwatha*, and Latin verse translations of many small pieces of English poetry. The *Colloquies* of Erasmus, he thinks, are not either sufficiently interesting, or sufficiently easy in idiom. *Robinson Crusoe* was, therefore, selected on account of its vivid interest, and because it includes a far greater variety of vocabulary than can be obtained from any of the received classics of the same length. Professor Newman's experience as a translator of Defoe is worth quoting:—"His tale is far too diffuse, too full of moralizing, and with too little variety. He was very ignorant of the botany and zoology of the Tropics, and when his story is faithfully abridged, its impossibilities become too glaring. The Arabic *Robinson Crusoe*, published by the Church Missionary Society, cuts down Defoe's story unmercifully. I am indebted to my former colleague, the late Professor T. Hewitt Key, for the translation of Robinson into the name Rebilus. He also approved of

* *Rebilus Cruso: Robinson Crusoe, in Latin; a book to lighten tedium to a learner.*
By FRANCIS WILLIAM NEWMAN, Emeritus Professor of Latin in University College, London,
Honorary Fellow of Worcester College, Oxford. London: Trübner & Co., 1884. 8vo, pp. 111.

ignipultra for a *gun*, not as strictly grammatical, but as good enough to pass with Latins, who were familiar with the word *catapulta*. From him also I adopted *cannones*, for *cannons*, and *pistola*, a *pistol*. The word *canna*, a cane (or hollow tube), seems to be the root of *cañon*, a tube, or *cannon*, in Spanish, whence the American *cañon* for a tunnel, or larger tube. After I had executed my own *Rebilius* (finally completed in 1861), I learned that a Frenchman, Goffaux, had published a *Robinson Crusoe* in Latin and French. On discovering this, I stopped the printing which I had begun, and after some delay succeeded in getting the book. But on perusing, I found his principles of remodelling the tale to be fundamentally the opposite of mine, concerning which I need not enlarge. I like his Latin, yet do not think his book supersedes mine. But if teachers can practically use his with advantage, I shall be well satisfied. I wish here to renew my protest, that no accuracy of reading small portions of Latin will ever be so effective as extensive reading; and to make extensive reading possible to the many, the style ought to be very easy, and the matter attractive. To enable us to talk, we ought to have a vocabulary that includes all familiar objects,—which the classics of our schools cannot give us. Terence, though somewhat too difficult, would have great excellencies for the learner; but the substance of his plays is low, and eminently unedifying." The utility of a common medium of intercourse for civilization is affirmed. "In the near future, *some* universal tongue will be sought for by the educated. If Latin be still learned in England, France, Italy, Germany, Hungary, Spain, this is still, as three centuries ago, the best for all Christendom. But perhaps even Latin will be beaten out of the schools."

The admirers of Defoe will find an interesting criticism in the various changes which Professor Newman has made in the story in order to bring it nearer to truth and probability. This can only be seen by a minute and detailed examination. As a specimen of the style we may quote the version given of Robinson's famous account of his situation, set down in ledger fashion:—"Mox talem altercationem in tabulas (ut ita dicam) accepti impensique refero, quas lectoris oculis nunc subicere libet."

MALA MEA.

1. In insulâ solitariâ sum projectus.
2. Ego unus e sodalibus enecor aegrimoniâ.
3. Exsulo e societate hominum.
4. Vi bestiarum sum planè obnoxius,
5. Laboriosissimè victum quotidianum quaero
6. Servio hic servitutem perpetuam.
7. Nisi prius solitariè moriar, ad solitariam senectutem reservor.

LEVAMENTA MALORUM.

1. At non es demersus, sicut ceteri.
2. At tibi uni restat spes aliqua effugii.
3. At non servis hominibus scelestis,
4. At non in belluosam Africam projectus.
5. At magnam tu habes ex navè opem.
6. At alios tu in servitutem non redigis.
7. At non tua magis quàm parentum senectus erit solitaria.

AN UNFAIR COMPETITOR.—In the recently-published *Letters* of Jane Austen, edited by Lord Brabourne (London: Bentley), there is the following delightful criticism: "Walter Scott has no business to write novels, especially good ones. It is not fair. He has fame and profit enough as a poet, and should not be taking the bread out of the mouths of other people. I do not like him, and do not mean to like *Waverley* if I can help it, but fear I must."

"THE DRUNKARD'S PROSPECTIVE."

"**T**HE Drunkard's Prospective or Burning Glasse" is a dull poem which was written by "Joseph Rigbie, gentleman, clerke of the peace of the County Palatine of Lancaster," and printed for the author in 1656. It has no claim to literary merit, but it is prized by Lancashire antiquaries for its great rarity and its many local associations. It is dedicated to the widow of Sir Gilbert Hoghton, Mrs. Anderton, Richard Shuttleworth of Gauthorp, John Starkie of Huntroid, and Roger Bradshaigh of Haigh. Of the virtues of all he makes high eulogium, and of the last observes—

And questionlesse, in honour and in fame,
Will still at Haigh preserve the Bradshaigh's name.

This anticipation has not been realized, for the name, though not the race, of Bradshaigh has passed away. The poem itself is quaint enough, and sometimes he seems to have added to the stock of English words :—

Drink beastes the heart and spoiles the brains,
Exiles all reason, all good graces stains;
Infatuates judgment, understanding blinds,
Perverts the wils, and doth corrupt the minds.

Here are a few more specimens :—

In mornings being sick, to th' jugg they jog,
Each one to take a haire of the same dog
That bit them overnight; and so they first
Do drunkenesse prepare, to add to thirst,
To qualify the old heate with a new,
By drinking *Savin* to wash down the *Rue*.

* * * *

Drunkards for nothing that is good are fit,
In all the world of earth, the baren'st bit.
Like to a dumb Jack in a virginall,
They have no voice in commonwealth at all.
They've no more use of them throughout the land,
Than Jeroboam had of his withered hand.

* * * *

Health out 'o th' body, wit out of the head,
Strength out o' th' joints, and every one to bed.
All moneys out a purse; drink out o' th' barrels,
Wife, children, out of doors, all into quarrels.

* * * *

To you churchwardens, constables, and others,
That love the Lord, the Church, the State, your brothers,
Yourselves, your sons, the people of the land,
Put forth against this sin your helping hand.
Help, help the Lord, the lawes, some ground to win,
Against I say, against this mighty sinne.

After the fashion of the time, there are verses addressed to the poet by his

admiring friends. The Rev. John Tilsley bears testimony to this lay preacher of the "gifted brethren." The Rev. James Livesay makes the following biographical allusion :—

As Grotius vers'd at eight years old,
So you at Eton (as I'm told),
Where Chrysostom's tome to presse you writ
As Savile had collected it.

REVIEWS.

The Publishers' Trade List Annual, 1884. Twelfth Year. (New York: Office of the *Publishers' Weekly*; London: Trübner & Co.)

A BOOK of more than three thousand pages, and weighing over seven pounds! Although there are some American publishers who have not contributed their catalogues, yet so many have co-operated that the result is a very useful and curious picture of the resources of the book-trade of the United States. One notable feature is the importance of the foreign literature, not only German and Scandinavian, but also Spanish. New York appears to be the publishing centre of the South American States. The importance of the denominational publishing houses is also evident. Another fact which strikes the English examiner of this vast volume is that certain books forbidden here are freely obtainable on the other side of the Atlantic. The *Annual* reflects great credit on its compilers, who have grappled successfully with a very difficult task.

Il Successo de l'armata de Solimano Ottomano, Imperatore de Turchi, nell' impresa dell' Isola di Malta; Nel quale s'intende tutti gli assalti, e le scarramuccie occorse in detta impresa. Con il numero de tutti gli morti da una parte, e da l'altra; Nouamente posta in ottava rima. (Torino, Società Bibliofila, 1884.) 8vo, pp. 64.

THE attention of bibliophiles who are interested in Italian history and literature need only be called to this dainty reproduction by the Società Bibliofila Torinese, an association established for the publication of rare and inedited works. The edition is limited to 250 copies. The rhyming account of the Siege of Malta by the Turks in 1565 was popular in the 16th century, and is a curious document of considerable historical interest. The event was one that excited the keenest interest throughout Europe. The knights of St. John of Jerusalem received Malta in 1530, and thereafter waged continual war against the Barbary pirates. Immense forces were brought for the conquest of Malta, and the Turks, repulsed in 1557, returned in 1565 under the command of the great Solymán. The valiant knights, however, held their own, and the Turks were defeated with enormous slaughter. In the preface the author has given some bibliographical data as to the works relating to the conquest of Malta in 1565.

La Philosophie religieuse du Mazdéisme sous les Sassanides. Par L. C. CASARTELLI. (Paris: Maisonneuve, et Ch. Leclerc, 1884.) 8vo, pp. 192.

DR. CASARTELLI'S aim in this carefully written book has been to show the general doctrines of the religion of Zoroaster at that point in its history when under the reign of Ardeshir it became the state religion. The period between A.D. 226—651 is that when Mazdeism was established as the national faith, when the heresies of Mani and Mazdak had had their day, and when the *Avesta* was definitely collected and edited. It covers the golden age of Pehlevi literature until the final suppression of Mazdeism by the Arabs. Dr. Casartelli deals not with the religion of the *Avesta*, except as it is officially expounded in the *Bûn-Dehesh*, the *Bahman Yeshî*, and other writings of the age of the Sassanides.

The British Almanack for 1885. (London: Stationers' Company.) *Companion to the Almanac.* (The same publishers.)

THIS old-established favourite continues its useful and vigorous career. In the *Companion* the articles include such topics as earthquakes, occupations of the people, technical education, the voices of animals, etc. For the book-lover the most interesting is Mr. Charles Mackeson's paper on "Ancient London Buildings and their Memories," in which some of the literary associations of the old city are pleasantly set forth.

Charles Darwin: a Paper contributed to the transactions of the Shropshire Archaeological Society. By EDWARD WOODALL. (London: Trübner & Co.)

AN interesting sketch of the life of the great naturalist. It contains some fresh particulars of his school-days and local associations with Shrewsbury. The illustrations include a photographic portrait, and a facsimile of a letter to the Rev. W. A. Leighton.

John Wiclif, Patriot and Reformer; Life and Writings. By RUDOLF BUDDENSIEG. (London: T. Fisher Unwin, 1884.) 12mo, pp. 164.

AN excellent sketch of the life of Wiclif, written in an earnest and appreciative spirit. The book-lover will turn with interest to the account given of the Wicliffe translation of the Bible, which had so marked an influence upon the literature as well as upon the theology of England. Dr. Buddensieg holds that while we are not able to determine "the exact share Wiclif had in this vast work, the first conception, as well as the practical scheme of translating the Bible, is due to him." In 1381 he refers to the anger of a prelate because "God's law is written in English to lewd men"—that is laymen. The version of the New Testament is ascribed to Wiclif, whilst Nicholas Hereford took in hand the Old Testament, and is thought to have advanced as far as Baruch iii. 20, when he went to Italy to defend himself before the Pontiff. "Very probably," says Dr. Buddensieg, "the continuation of Hereford's work is by Wiclif's own hand." A revision of the translation was finished a few years after his death, by his friend John Purvey, and of this there still remain 150 manuscripts in English libraries. The great extension of the version gives Wiclif a claim to be considered one of the founders of the literary language of England.

The Navigation and Voyages of Lewis Wertomannus, in the yeere of our Lorde 1503. Privately printed for the Aungervyle Society, Edinburgh, 1884. 8vo, pp. 48.

WE have here the first part of a reprint of Richard Eden's quaint translation of the narrative of Vertomannus. This English version was printed in a separate form in 1576, and included in Eden's *History of Travayle*, 1577, and again in the supplement to R. H. Evans' edition of *Hakluyt* (London, 1812, p. 546). We must candidly admit that we have read Eden's version with pleasure, but we doubt, notwithstanding, whether it was worth while to reprint it. Little or nothing is known of the history of Ludovico di Varthema, whose book was first printed at Rome, in December 1510. It was soon translated into Latin by Archangelus Madriganus, and probably printed in 1511. Four years later a German version appeared. A Spanish translation from the Latin appeared in 1520. French and Dutch versions also appeared. These translations do not always closely represent the original, and Eden's translation in particular "is extremely imperfect; many passages are totally at variance with the original, and many others are omitted." It was the knowledge of these circumstances that led the Hakluyt Society in 1863 to issue a fresh version. This was translated direct from the original Italian edition of 1510, with a preface by the late Mr. J. Winter Jones, and was edited with notes and introduction by Mr. George Percy Badger. It seems, therefore, superfluous to reproduce Eden's less accurate rendering, though we are quite prepared to admit that the reader will find plenty of amusement in it. The editorial introduction is, we presume, reserved for the completion of the book. The name of the author has undergone some strange permutations. On the title-page of the first edition he is styled Varthema; in the Latin translations he is "Ludovici Patritii Romanum;" one German version names him Ludowico Vartomans, and another Ludwig di Barthema; the Spanish translator calls him "Luis patricio Romano;" the Dutch edition speaks of Ludowyck di Barthema. Richard Eden calls him Lewes Vertomannus, to which we have still another variant in the Aungervyle reprint, where he figures as Lewis Wertomannus. As a fair specimen of Eden's style we may cite his description of the resting-place of Mahomet. "His temple is vaulted, and is a hundred pases in length, and fourescore in breadth: the entry into it, is by two gates: from the sydes, it is covered with three vaultes, it is borne up with 4 hundred columnes or pillars of white brick, there are seene hanging lampes about the number of 3 thousande. From the other part of the Temple in the first place of the Meschita, is seene a Tower of the circuite of fyue pases, vaulted on every syde, and covered with a cloth of silke, and is borne vp with a grate of copper curiously wrought, and distant from it two pases: and of them that goe thither, is seene as it were through a lattesse. Towarde the left hande, is the way to the Tower, and when you come thither, you must enter by a narrower gate. On every side of those gates or doores, are seene many bookes in manner of a Librarie, on the syde 20, and on the other syde 25. These contayne the filthie traditions and lyfe of Mahumet and his fellows: within the sayde gate, is seene a Sepulchre (that is) a digged place, where they say Mahumet is buried and his felowes, which are these, Nabi, Bubacar, Othomar, Aumar, and Fatoma: But Mahumet was theyr chiefe

Captayne, and an Arabian borne. Hali was sonne in lawe to Mahumet, for he tooke to wyfe his daughter Fatoma. Bubacar is he who they say was exalted to the dignitie of a chiefe counsellor and great gouernor, although he came not to the hygh degree of an apostle, or prophet, as dyd Mahumet. Othomar, and Aumar, were chiefe Captaynes of the army of Mahumet. Euery of these haue their proper bookes of their factes and traditions. And hereof proceedeth the great dissention and discorde of religion and maners among this kynde of filthie men, whyle some confirme one doctrine, and some an other, by reason of their dyuers sectes of Patrons, Doctours, and saintes, as they call them. By this meanes, are they marueylously diuided among them selues, and lyke beastes kill themselves for such quarells of dyuers opinion, and all false. This also is the chiefe cause of warre betweene the Sophie of Persia. and the great Turke, beyng neuerthelesse both Mahumetans, and lyue in mortall hatred one agaynst the other for the mayntenance of their Sectes, Saintes and Apostles, whyle euery of them thynketh they owne to bee best."

Paris and the Parisians the Year after Waterloo. By the REV. BURROUGHS T. NORGATE, M.A., of Ashfield House, Suffolk. Edited by MAJOR-GENERAL NORGATE. (London Literary Society.) 8vo, pp. 183.

THIS is the record of a visit made to the French metropolis in 1816 by a party of six, of which the most distinguished member was Cornelia Knight, the authoress, as the editor might have informed this forgetful generation, of *Dinarbas*. Mr. Norgate has chronicled some very small beer, but his observations show the tone of French society in regard to England. The places visited form an instructive contrast to the Parisian attractions of to-day. The King's Library is described in glowing terms:—"Everybody has the privilege of resorting to this elegant and valuable Library and Museum whenever they choose. There are officers in each apartment, whose business it is to answer any questions, to take down any books, etc., and change them as often as the reader pleases; and ink and pens are in abundance on different tables, where anyone may transcribe and copy as he pleases. In one of the apartments there are two splendid globes, twelve feet in diameter. In one apartment is a splendid collection of precious stones, cameos, coins, medals, etc.; in another ample food for the easy faith of the antiquarian." This is worth quoting as an instance of the way in which a great library may affect persons who would feel insulted by any doubt as to their intelligence or interest in art or literature.

Stillie's Library Manual. Second Series. 1884. Selections from the extensive stock of Books on Sale. By JAMES STILLIE, 16, George Street, Edinburgh. 4to, pp. 75.

AN interesting and characteristic catalogue, which collectors will value for its own sake, as well as for the inedited trifle from the pen of Sir Walter Scott, which was written, like one in a previous catalogue, "for a short-lived periodical in 1817, published by John Ballantyne & Co." The following note may also be quoted:—"Mr. Stillie being frequently asked to explain his connection with Sir Walter Scott, begs respectfully to state, that in early life he was apprenticed to John Ballantyne & Co., Booksellers, of which Sir Walter was the partner (and he has in his possession a memorandum of Sir Walter's relative to this partnership). Mr. S., therefore, acquired an intimate knowledge of the social and private life of Sir Walter; and he has the grateful happiness to acknowledge, that Sir Walter was his friend as long as he lived."

List of Latin and English Early printed Bibles and Testaments with notes. Selected from the Library of a local Collector. (Huddersfield: JAMES HARTLEY, printer, 1884.) 8vo, pp. 8.

THIS brief list includes fifty-six biblical editions now in the possession of Mr. J. R. Dore. Many of them are of the greatest interest and rarity. The *Douay Bible* printed by Laurence Kellam "at the signe of the Holie Lambe" in 1609—10, is nicknamed the *Rosin Bible* from the passage "Is there no Rosin in Gilead?"

WE have also received—The *Western Antiquary; English Scenery*, a new poem by Rev. James Holroyde, M.A.; *Cupid's Darts, Love-letters of Remarkable Men*, by J. B. S. (London: Literary Society); and the following booksellers' catalogues:—William Brough, 1, Ethel St., Birmingham (No. 435, Dec. 1884); Arthur Reader, 1, Orange St., Red Lion Square, London, W.C. (No. 43); James Coleman, 9, Tottenham Terrace, White Hart Lane, Tottenham, N. (No. clxv., Genealogical books and MSS.); W. P. Collins, 157, Great Port-

land St., London, W. (Microscopy and the allied Sciences); Reeves & Turner, 196, Strand (No. 350, December); Karl W. Hiersemann, 1, Turnerstrasse, Leipzig (No. 1, Kunstgeschichte, etc.); James Fawn & Son, 18, Queen's Road, Bristol (No. 106); W. P. Bennett, 3 Bull St., Birmingham (books from libraries of H. B. Forman and Charles Reade; and No. 92 from libraries of Mr. Joseph Lavender and Mr. J. T. Beer); Hales & Freeman, 67, Dale St., Liverpool (No. 2, December 1884); C. L. Woodward, 78, Nassau St., New York (No. 28, November 1884, books and pamphlets relating to America); Robson & Kerslake, 23, Coventry St., Haymarket, London, W. (remarkable specimens of binding, including a MS. described by Dibdin, relating to the *Field of the Cloth of Gold*); U. Maggs, 159, Church St., Paddington Green, London, W. (No. 56); William Smith, Reading (No. 11, Australia, etc.); William George's Sons, Bristol (No. 117, Burney family scrapbooks, etc.); George Rivers, 4, Queen's Head Passage, London, E.C. (No. 16, containing many books published in, and relating to, Africa, America, Australasia, China, India, Japan, the West Indies, etc.); W. Downing, 74, New Street, Birmingham (No. 74, library of Canon the Hon. W. H. Lyttelton); Barnicott & Son, Taunton (a useful classified catalogue of current literature); C. Herbert, 319, Goswell Road, London, E.C. (No. 77, Americana, etc.); Parry & Co. 46, Mount Pleasant, Liverpool; J. Salisbury, 48, Paternoster Row, London, E.C. (No. 4, musical and topographical).



CORRESPONDENCE.

REFJECTED ADDRESSES BY HORACE AND JAMES SMITH, 1812.

I SHOULD be much obliged if any of your readers will inform me whom the following papers are intended for:—3. An address without a Phoenix.—S. T. P. 8. Drury's Dirge.—L. M. 14. Drury's Hastings. 15. Architectural Atoms.—Dr. B. 16. Theatrical Alarm Bell.—M. P. 18. Macbeth Travestie; 19. Stranger Travestie; 20. Geo. Barnwell Travestie, M. M. 21. Punch's Apotheosis.—T. H.

Waterloo Crescent, Nottingham.

ARTH. GYLES.

JOHNSON BIBLIOGRAPHY.

I ENCLOSE a note from the Bodleian copy of a work alluded to on p. 26 of the first number of BOOK-LORE ("Johnson Bibliography," by R. H.) with much pleasure.

Brasenose College, Oxford, Dec. 3rd, 1884.

F. MADAN.

A Miscellany of Poems, by several hands. Published by J. Husbands, A.M., Fellow of Pembroke College, Oxford. Oxford, printed by Leon Lichfield, near the East-gate, in the year MDCCXXXI. 8vo, pp. [148] + 270.

At p. 111: "*Messia*," a translation into 119 Latin Heroic verses of Pope's *Messiah*, beginning:—

Tollite concentum; Solymææ tollite Nymphæ;
Nil mortale loquor, Cælum mihi carminis alta
Materies . . .

ending:—

Lætæque MESSIA semper dominabere Rege
Pollicitis firmata Dei, stabilita ruinis.

DIRECTORY OF BOOKSELLERS.

To meet a recognised and long-felt want on the part of book-collectors and (doubtless also) booksellers, I proposed in the columns of the *Bibliographer* for October the publication of some kind of a Directory of Second-hand Booksellers, arranged alphabetically under the towns at which they reside, in a cheap and portable form. At your request I write these few lines for the readers of BOOK-LORE.

I am very much surprised that so far no reply has been received, as the desirability and absolute usefulness of such a publication cannot be doubted.

I want every one of your readers to send me at his earliest convenience a complete list of

all the second-hand booksellers in the city or town or village in which he resides. This, in a large majority of cases, will be a very simple thing. Most of the readers of BOOK-LORE are lovers of books, *all* lovers of books are collectors of books, and all collectors of books know every imaginable book haunt in their immediate neighbourhood, and if they will only have the goodness to communicate this knowledge they will be doing a very great kindness to book collectors in general, and the booksellers of their acquaintance in particular.

If every reader will do this (assuming that BOOK-LORE is circulated in every city and town and village in the country, as I most warmly desire!) the work is practically done.

As soon as I receive one hundred lists I will print a *first edition*, as soon as I receive a second *hundred*, a second edition, and so on.

I will send you memoranda from time to time of the lists received, to avoid duplicates, and to mark progress.

London will be the greatest difficulty, but if some resident will be good enough to take the trouble, it could soon be done with the help of personal knowledge and a commercial directory.

If the first edition is not complete, I feel sure that those omitted will use every effort to appear in the second, if only to share the benefit of largely increased trade, with those who have had the good fortune to be included therein!

Waterloo Crescent, Nottingham.

ARTH. GYLES.

BOOKS WITH AUTOGRAPHS.

IN Mr. Carew Hazlitt's interesting selections of descriptions of books with autographs and other marks of distinguished ownership (*Bibliographer*, vol. vi., pp. 133, 153), his general reserve of the sources from which he has obtained them is to be regretted. For one thing, it is desirable that such unique articles should leave some footprints as they pass along out of remembrance. In his list (p. 153) I recognize four or more articles, the particulars of which I remember to have felt passing over the nib of my own pen; one of them the MS. of Hobbes. Such descriptions have often cost more care and attention than they might seem to have obtained, or perhaps deserved, from the reluctance to give up, short of success, an inquiry into which they have tempted the writer. In the case of Mr. Hazlitt's No. 47 (p. 135), I remember how much, some years ago, I endeavoured to realize the "T. B.," of Kingston-on-Thames, the friend of Bishop Seth Ward, but was obliged to give it up. Within the last month, however, I believe I have, by mere chance, found him, in a person who seems to have been hitherto unrecorded as an author. I now believe him to have been Thomas Bourman, D.D., of Wood's Fasti, February 21st, 1842—3, afterwards a Prebendary in Salisbury Cathedral.

I observed a former example of this sort of diffidence of Mr. Hazlitt, some twenty years since. I was much struck with a brilliant list of about a dozen of such curiosities, in *Notes and Queries*, with no other note of where they were found than Mr. Hazlitt's name at the end, and was admiring his good fortune in the possession of such a galaxy. But on reading down the list, I found that three of not the least interesting of them were books that were in the room where I was sitting. I had never parted with them, but had printed the descriptions which appeared verbatim in Mr. Hazlitt's contribution.

THOMAS KERSLAKE.

14, *West Park, Bristol.*

BIBLIOPHILE'S KALENDAR.

AMONGST seasonable things we may mention the charming *Christmas Garland of Carols and Poems*, edited by Mr. A. H. Bullen, and published by Mr. J. C. Nimmo. It is in every way a delightful book. We shall describe it more fully on a future occasion.

THE New York *Critic* contains the first of a series of *Authors at Home*. It is a pleasant description of the venerable Quaker poet John Greenleaf Whittier.

THE publication is announced of the fifth volume of the excellent Index Catalogue of the Library of the Surgeon-General's Office, United States Army. It covers the articles Flaccus—Hearth.

MR. ERNEST RADFORD writes to the *Academy* (No. 655, Nov. 22nd) to say that in the Plymouth Public Library is a folio lettered *Drawings and Correspondence of James Northcote, R.A.*, which contains, besides other matters of interest, a MS. version of Goldsmith's familiar letter and poem to Mrs. Bunbury, containing an additional final couplet, which has every appearance of being genuine :—

The judge takes the hint, having seen what we drive at,
And dismisses them both with correction in private!

"This," says Mr. Radford, "appears so excellent a conclusion that I should be glad to see its genuineness established." Mr. H. J. Wolstenholme writes to give some reasons against the authenticity of these lines, which he regards as merely an added "tag."

THE latest issue of the very useful *Monthly Reference Lists*, prepared by W. E. Foster of the Providence Public Library, deals with New Orleans and Louisiana.

MR. E. GOLDSMID, the Hon. Sec. of the Aungervyle Society, has issued a circular explanatory of the delay in issuing No. I. of the New Series of Reprints. The delay, it is stated, has been caused partly by the illness of the editor of the *Voyages of Vertomannus*, and partly by the difficulties which arose from having to make new arrangements as to printing. It is hoped, however, that double numbers will be issued in December and January. The very curious series of Cavalier Cards will, it is expected, be complete by Christmas.

WE have received the *Cambria Daily Leader*, containing an account of the laying the foundation stone of the new building for the Swansea Free Library. The style of architecture is to be Italian. There are to be end pavilions and central tower, the total height of which from the roadway will be nearly one hundred feet. The total cost of the contract for the erection of the building is £10,025, exclusive of heating and fittings, and the work has been let to Halstead Brothers, Todmorden, Lancashire. The architect is Mr. Holton, of Dewsbury. We have also received the tenth annual report of the Committee, from which we learn that the Reference Department contains 17,933 vols., and the issues were 74,862. The Lending Departments contain 7,367 vols., and the total issues were 52,145. The Fine Art Department appears to be one of unusual interest. At the end of the report is a lengthy list of imperfect sets of periodicals.

AS a continuation of our note on the "suppression" of Lytton's love-letters, we may mention that the *Publisher and Bookbuyer's Journal* states that two hundred copies were distributed before the injunction was applied. We may further add that the *Paris Temps* has published a lengthy article based upon that which appeared in the *Pall Mall Gazette*, so that whatever scandal attached to the married life of Lord and Lady Lytton is now as familiarly known in France as in England.

IN the October part of the *Library Journal* Mr. H. J. Carr has an elaborate note on the "Classification and Notation of the Book Arts." The suggestion is made that scientific societies might allow their books to circulate by mail, and a society is mentioned which pursues this liberal policy, only requiring from strangers a deposit of double the value of the book.

WE learn from an American source that Mr. C. B. Todd is about to publish—by subscription—his *Life and Letters of Joel Barlow*. He will give a great many valuable and hitherto unpublished letters of distinguished men, with poems and miscellaneous matter which will also see the light for the first time.

AT the last meeting of the Académie des Inscriptions M. Haureau read a memoir on the life and writings of Alain de Lille, a writer who in the twelfth century earned the name of *Docteur Universel*. He has been confounded with an English monk of the same name, but M. Haureau declares the last named was never in France. Alain de Lille, he contends, was a Fleming, who studied at Paris and became chief of the Ecole Episcopale, but retired to Cîteaux and afterwards to Montpellier, where he taught theology in his latest years. A few only of his sermons have been printed, but M. Haureau claims for him some which have been attributed to Hugues de Saint Victor.

THERE are forty-five libraries in the suburban communes of Paris, towards the cost of which a sum of about £850 is contributed by the Council-General of the Seine, which has a periodical inspection of them made by one of its officials in order to ascertain what modifications in their management may be advisable. According to the return for the year ended the 30th of September last, the total number of volumes in these libraries was 104,686, out of which only 4,845 were not lent out to read, as very few of the communes have a reading-room for the use of the public. These libraries appear to be increasing very rapidly, as the total number of

volumes in them was only 34,042 three years ago, though the amount contributed by the Council-General has remained stationary. The proportion between the number of novels and of more serious works does not vary much, but the report states that there is a somewhat increased demand for official documents relating to taxation, local affairs, and so forth, and that it will be very desirable to make these documents as accessible as possible. Only nine communes in the department have neither a communal nor a free library, and it is expected that in the course of the next year most of them will have one open.

MR. RUPERT SIMMS, of Newcastle-under-Lyme, is compiling a bibliography of Staffordshire, to include all books relating to the county in print or in MS., as well as the writings of Staffordshire authors. It is also proposed to include lists of engravings either by Staffordshire artists or relating to the county.

THE Record Society having decided to print the *Annales Cestrienses; or, Chronicles of St. Werburgh*, a Latin Chronicle, commencing A.D. 594, and coming down to 1295, believed to have been written by Simon, Abbot of St. Werburgh, Chester, who died in that year, a transcript was made from a copy of the original in the Bishop's Registry, Chester, by the late Canon Raines. This volume, it was hoped, would have been ready in 1884, but some unexpected delay took place, and the original of the *Annales Cestrienses*, long believed to have been missing, was found in the fine collection of MSS. at Mostyn Hall. It proves to be of considerably greater importance than the transcript would lead one to suppose. The original will now be printed in full.

A CORRESPONDENT recently wrote to a Madras paper suggesting that the bath in which Bishop Heber died at Trichinopoly was the plunge bath in the old artillery barracks in that station. The chaplain, however, writes to say that this was not the case. "We learn from Mr. Robinson, the bishop's chaplain, who was afterwards Archdeacon of Madras, and who completed the bishop's journal, that Bishop Heber was met, a few miles out of Trichinopoly, by the chief military and civil officers, and escorted to the house of the Collector, Mr. John Bird. Mr. Bird's house is now the Court of Sessions. About five yards to the rear of the house is a plunge bath, measuring about 20 feet by 10 feet, and about 7 feet deep. This was the bath in which the bishop was drowned. There is more than one man in Trichinopoly now who remembers the circumstance. I may add that in 1882 the bath was railed in at the expense and by order of Government; and a stone was erected inside the railing, on which is a memorial inscription, which was written by the Bishop of Madras. This was done at the suggestion of the Commission which was appointed to take in hand the preservation of ancient monuments."

AN early geographical tract has just been printed. It is the *Anonymi de situ orbis libri duo*. E codice Leidensi nunc primum edidit Max. Manitius (Stuttgartiæ: Apud J. G. Cotta, 1884. 8vo, pp. xvi, 96). This is a geographical compendium probably dating from the ninth century.

MRS. RITCHIE writes to the *Pall Mall Gazette*, November 14th, respecting two letters attributed to her father, Mr. W. M. Thackeray: "I did not see," says Mrs. Ritchie, "the first, which was a rebuke to a supposed young author who had asked for advice, but I read somewhere a comment upon its severity. The second, beginning, 'Dear Ned,—You ask me for a recipe to restore the eyesight,' was so ludicrously unlike anything my father could have ever written that I was convinced it was a forgery, and I applied for the original, which Mr. Yates Thompson was able to procure for me. The two letters are part of a series which have been bought at a shop in the Strand. They are chiefly addressed to 'Dear Ned,' and I was glad to find that although the imitation of the handwriting was distressingly clever, the letters themselves bore on their face the conclusive proof of their falseness. The letter of rebuke was headed 'Kensington, W., June, 1860,' in which year we were living in Onslow Square. The 'Dear Ned' letter was also dated Kensington, W., 1849. Now the use of postal district initials was only introduced in 1858. This is not the first time that systematically forged letters of my father's have been sold and quoted, and I hope that in future MSS. in my father's handwriting may not be accepted as genuine, and printed and published without better authority than that of a professed dealer in autographs." We may refer the collectors of Thackeray autographs to an excellent article in the *Saturday Review* (29th November, 1884) upon some letters professedly from the hand that wrote *Vanity Fair*, but which in reality are forgeries, and clumsy forgeries at that.

DICKENS collectors should note that Messrs. Hachette & Co., of Paris, have announced a popular illustrated French edition of Dickens's works. The illustrations are chiefly by Barnard, but each volume will contain a certain number of originals by various English and foreign artists.

THE death is announced at Royan in November of M. Pierre Jônain at the age of eighty-five. He has left his library and MSS. to the town of Royan. His own writings included *Grammaire générale, ou parallèle entre celles du latin et du français*; *Fables de Babiarius* translated in verse; *Essai de Grammaire universelle*; *la Chanson de Roland* of Théroutle, in verse; *Prométhée enchaîné*, of Eschylus, traduit in verse; *Dictionnaire du patois saintongeais*, etc. He was a teacher for half a century, and also took part in journalism.

THE future historian of the English literature of the reign of Victoria will do well not to neglect Mr. Yates's autobiography *Memoirs of a Man of the World*, by Edmund Yates, 2 vols., with Portraits and Vignettes. (London: Bentley & Son, 1884.) It contains a great deal that is interesting not only about Dickens and Thackeray, but about the lesser lights. Mr. Yates has been so long connected with journalism that his book forms an important contribution to the history of periodical literature.

THE Rev. Dr. Redmond sends to the *Academy* the following letter of Byron, which he believes has not been published:—

"TERRACE, PICCADILLY, Nov. 3rd, 1815.

"The said Andrew—he of the pamphlet—is decidedly 'a merry Andrew'; but who is he? I have heard the *brochure* attributed to Hazlitt, but I think it, though quite as forcibly [*sic*], yet more moderate, and (*absit invidia*) more soldier-like and gentlemanly than that author's usual style of writing. Be he, however, who he will, it is quite evident, as sturdy old Samuel Johnson would say, that 'the dog is a Whig,' or, at all events, he is no Tory. Pray let me know, by bearer, the hour you have fixed upon for leaving this pandemonium. I should like to see you before you go, either at your 'Caravanserai' or here.—Ever yours, BYRON. To W. Webster, Esq., Long's Hotel, Bond Street."

THE second annual report of the Free Library of Barrow-in-Furness shows that the popular appreciation of it is on the increase. A new catalogue is in preparation. The volumes in the Lending Library number 7,307, and the issues were 67,097. The Reference Department contains 1,246 vols., and the issues were 21,594. The donations include some from the British Museum.

THE *Builder* (Nov. 22nd) contains a sketch of an ancient Arabic reading-desk and light.

THE *Bulletin du Bibliophile* contains an article on the destruction of ecclesiastical libraries in England in the sixteenth century. The letters of Petrarch appear in a French version. The Florentine libraries of the last century and of the present are described by "un touriste bibliophile."

THE thirty-second annual report of the Manchester Public Free Libraries records a year of progress in many directions. In December 1883 a new reading-room for boys was opened, at which 58,283 volumes have been read. The number of volumes issued from the libraries amounts to 1,320,393 volumes, being more than 200,000 in excess of the previous year. Of these volumes 278,876 were used in the Reference and the remainder in the six branch libraries. The total number of issues of books from the Reference Library on Sundays has increased from an average of 267 each Sunday to 276. The total number of persons who have entered the libraries on Sunday has been 212,150, or an average of 4,250 each Sunday. 426 volumes have been presented to the library, the most important gift being 160 volumes, principally relating to the Oriental languages and literature, given by Mr. R. D. Darbishire. By a resolution of the City Council of 5th March, 1884, the old Town Hall, already occupied by the Reference Library, together with the vacant land adjoining, were transferred to the Public Free Libraries Committee. This resolution has since been confirmed by Her Majesty's Treasury, in accordance with the Public Libraries Act of 1855. The Libraries Committee are enabled by this appropriation to conserve a building of historic interest, and to utilise it in a most suitable manner. An excellent photographic portrait of Sir Thomas Baker, chairman of the Committee for the last twenty years, has been placed in the entrance hall.

Dr. A. B. Grosart has issued proposals to print by private subscription the *Lismore Papers*, including the autobiography, remembrances, and diaries of Sir Richard Boyle, the first Earl of Cork, together with State and private correspondence. The MSS. belong to the Duke of Devonshire, who has given permission for the printing of a selection which Dr. Grosart estimates will occupy eight quarto volumes.

THE *Pall Mall Gazette* says that Sir John H. Thorold, the collector of the Syson Park Library, had what he believed to be an infallible preventive of the book worm. It was when binding a book to mix in the paste a small quantity of mineral salts. This he was quite certain kept the creatures from entering any book so treated.

MR. QUARITCH is publishing very small editions of the Earl of Crawford's collations and notes on some of the rarer books in the Bibliotheca Lindesiana at Haigh Hall, Wigan. Those relating to Sanderi Brabantia, Fowler's *Mosaic Pavements*, and De Bry's *Voyages* are ready. The next issue will deal with Parker's *History of the British Church*, giving details of each of the twenty-two copies which have survived. The fifth part will be a facsimile and translation of an ancient Irish MS. roll. A complete catalogue of the great collection at Haigh is named as in contemplation, and a brief history of the library and report of its contents is partly written.

THE first volume of Hearne's *Diaries*, edited by Mr. C. E. Doble for the Oxford Historical Society, is in the press, and will be ready for distribution before next Easter.

THE Ashburnham manuscripts are safe at Florence, and have been delivered to the Laurenzian Library by Professor, or, as he must now be called, Senator Villari. They were insured for £23,000.

AN unpublished play of Thomas Heywood will be included in the fourth volume of Mr. Bullen's collection of old plays.

MESSRS. PUTTICK have sold a copy of the *Image of Both Churches*, formerly belonging to the poet George Chapman.

THE *Magazine of American History* for December is excellent in every respect. It has a fine portrait of Daniel Webster for its frontispiece, which accompanies the second and concluding paper on the *Unsuccessful Presidential Candidates*, contributed by the editor. It is further illustrated with portraits of General John C. Fremont, Stephen A. Douglas, John C. Breckinridge, General McClellan, Charles O'Connor, Horace Greeley, Samuel J. Tilden, and General Hancock. The second paper of the number is an admirable essay from the accomplished author of *Oregon*, Rev. William Barrows, D.D., entitled *Significant Beginnings Out West*. Following this, we have a charming description, by Charles Dmitry, of *Zamba's Plot*, in early New Orleans. *Tom the Tinker in History*, a discussion, by H. G. Cutler, of the American tariff question. Another scholarly production, by Edward Ingle, is entitled *Colonial County Government in Virginia*. There is an illustrated paper on historic portraits of the Washingtons, by Miss E. B. Johnston. The career of Major-General John Maunsell, B.A., is traced by Rev. William Hall, and portrait given. Original documents contain extracts from an unpublished Order Book of Col. David Waterbury of the Revolution. Charles Ledyard Norton furnishes a chapter of *Political Americanisms*.

THE question "Was Sir Christopher Wren a freemason?" is asked in the *Victorian Freemason*, and answered in the affirmative by an article from the *Freemason's Repository*.

FROM Florence we hear of the issue by Barbèra of a book by Lorenzo Stecchetti on *La Tavola e la Cucina nei secoli XIV. e XV.*

THE FIRST AMERICAN PHARMACOPOEIA.—The *Philadelphia Ledger* gives an account of the first *Pharmacopœia* printed in the United States. A copy is in the possession of Charles A. Heinitch, of Lancaster, Pennsylvania. The pamphlet is entirely in Latin, printed upon thirty-two pages, the printed text being four and a half inches long and two and a half inches in width. Mr. Charles Bullock, of the Publication Committee of the Philadelphia College of Pharmacy, has arranged for a publication in the American *Journal of Pharmacy* of copies of the title-page and prescriptions contained in this old Pharmacopœia, and it will be afterwards reproduced in book form as near in likeness to the original as can be attained. A translation of the title-page is as follows: "Repertory of Simple and Efficacious Prescriptions, for the use of the Military Hospital, belonging to the Army of the United States of America. Adapted especially to our present state of need and poverty, which we owe to the ferocious cruelty of the enemy, and to a cruel war brought unexpectedly upon our Fatherland. Wm. Brown, M.D., Author. Second Edition. Philadelphia: From the Office of Charles Cist. 1781." From the owner of the book, Mr. Heinitch, of Lancaster, it is learned that the hospital of the United States army, located in Litiz, Lancaster county, Pennsylvania, was in the building at present occupied by the Litiz Academy, formerly the Brothers' House, and that a number of soldiers died there and were buried near the village. The librarian of the Surgeon-General's office, Dr. Robert Fletcher, states that since the publication of the first volume of the Index Catalogue, a copy of the first edition of this *Pharmacopœia*, published in 1778, has come into the possession of the library, and that the title-page is exactly like the one given above, excepting that the name of Dr. William Brown does not appear, and that the publishers are Styner & Cyst.



THE ALTHORP LIBRARY.

BY LORD CHARLES BRUCE, M.P.

PART II.



THE development of the art of printing in the Low Countries must have a special interest for us, intimately connected as it is with the history of William Caxton. Utrecht was the first town in the Dutch Netherlands where typography was practised, which appears to have commenced about 1471, the earliest printers having been Ketelaer and Gerardus de Leempt. The first book produced in Belgium came from the press of John of Westphalia and Thierri Martens, who, in 1473, printed *Speculum Conversionis Peccatorum* at Alost, a copy of which is at Althorp.

Colard Mansion is generally admitted to have been the earliest printer at Bruges. Little is known of his history, but he appears to have been a caligraphist, and to have left his native city for a short time to learn the new art of printing, the knowledge of which he subsequently imparted to Caxton. He seems never to have produced works from his press with rapidity. His dated books, commencing with *Le Jardin de Devotion*, of 1476, his first production, are only six in number, and in all only twenty of his works are known to exist. Of these the Althorp Library possesses two very fine specimens, *Boëce de la Consolation de Philosophie*, with the date 1477, a folio, and *Dionysii Areopagite Liber*, a small folio undated. Both have Colard Mansion's name and device in the colophon.

Owing to the great encouragement given to literature by Philip the Good, Duke of Burgundy, Bruges, where he held his court, became the resort of authors, translators, and scribes from all parts of Europe, with many of whom Caxton, during his thirty-three years' residence in that city, must have been brought constantly into contact. One of the popular works of the day was *Le Recueil des Histoires de Troye*, which Caxton proceeded to translate into English for the benefit of his countrymen, and presented a copy of it in MS. to the Duchess of Burgundy, into whose service he had entered. For this, his first literary production, there was such a demand, that, as he states in the epilogue of the printed edition of the work, his hand "grew very and not stedfast" with much writing, and his eyes were "dimed with overmoch loking on the whit paper."

And he goes on to say that consequently he had practised and learnt, at his great charge and expense, to ordain the books in print, to the end that every one might have them at once. Thus it was that he applied himself to acquiring a knowledge of the art of printing, under the instruction and with the assistance of Colard Mansion. For this and other information respecting William Caxton and his works, I am indebted to Mr. Blades, who in his most valuable and interesting *Biography of England's First Printer*, has brought to light many important facts connected with his history.

Mr. Blades enumerates ninety-nine productions of Caxton's press as known to exist. Of these the British Museum possesses the largest number of copies ever brought together, viz., eighty-one, of which twenty-five are duplicates. The collection of Caxtons in the Spencer Library is more complete, numbering as it does fifty-seven separate works, of which thirty-one are perfect, and three unique—namely, *The Four Sons of Aymon*, *The History of Blanchardin and Eglantine*, both printed in the same type, but imperfect, and a folio broadside of deathbed prayers, which is in perfect condition and measures 11 x 8 inches. Foremost among the Caxton treasures at Althorp, we find the two first books produced by Caxton at Bruges with the aid of Colard Mansion: (1) *The Recuyell of the Historyes of Troye*, being the earliest work printed in the English language; (2) *The Game and Playe of the Chess*, moralized. The first leaf of the *Recuyell* is in MS., otherwise the two works are perfect. As belonging to this period must be mentioned *Le Recueil des Histoires de Troye*, the first book printed in French, which Mr. Blades regards as a production of Colard Mansion. The impression of it in the library is perfect. A complete copy of *The Dictes and Sayings of the Philosophers* has a special interest as being the first Caxton in which the printer's name, the place and time of its production, are stated, as follows: "Enprynted by me William Caxton at Westmestre 1477." An important relic, connected with the house inhabited by our first printer, and affording the earliest known instance of a broadside printed in England, is to be seen in the collection in the shape of an advertisement, of which only one other copy, and that an imperfect one, exists. It consists of one paragraph of seven lines, the longest measuring five inches, and reads as follows:

If it plesse any man spirituel or temporel to bye any
pyes of two and thre comemoracios of salisbury use
enpryntid after the forme of this preset lettre whiche
ben wel and truly correct, late hym come to westmo-
nester in to the almonesrye at the reed pale and he shal
have them good chepe.

Supplico stet cedula.

Mention can only be made of a few of the rarest of the Caxton collection in the library. A perfect copy of the *Moral Proverbs of Cristyne*, 1478, of which only two others exist. A fine uncut copy of *Propositio Johannis Russell*, a Latin oration delivered upon the investment of the Duke of Burgundy with the Order of the Garter, of which one other impression is known. The

third edition of *Parvus et Magnus Chato*, 1481 (?). A perfect copy, with two woodcuts, which may be considered as the earliest specimens of wood-engraving in England. *The Noble Histories of King Arthour empyrnted in the abbey of Westmestre* MCCCCLXXXV. *The Curial of Maister Alan Chartier*. A perfect copy of *Curia Sapientie*, of which three exist. Further, there are copies of the two editions of Chaucer's *Canterbury Tales* and of the *Book of Fame*, and a perfect impression of a *Vocabulary in French and English*, of which compilation no MS. is known.

Of Wynkyn de Worde, Caxton's immediate successor, the most notable works in the collection are: a copy of the finest production of his press, *Bartholomæus de Proprietatibus Rerum*, the first book printed on paper of English manufacture, made at Hertford by John Tate. The colophon has direct reference to Caxton:—

And also of your charyte call to remembraunce
The soule of William Caxton first prynter of this boke
In laten tongue at Coleyn hymselfe to auance
That every wel disposyd man may thereon loke
And John Tate the yonger Joye mote he broke
Which late hathe in Englonde doo make this paper thynne
That now in our englyssh this boke is printed Inne.

A perfect impression on vellum of *Treatyscs perteyning to Hawkyng, Huntyng, and Coatarmours and Fysshynge*, bearing date 1496, with woodcuts.

Of Pynson, who speaks of Caxton as "my worshipful master," there is an impression of his first dated book, *Dives and Pauper*, 1463, and what is of yet greater interest, the copy of the first edition, 1521, of *Henricus VIII. Assertio Septem Sacramentorum adversus Martinum Lutherum* which was presented to the King of Denmark, printed on vellum and perfect.

Nor is the Spencer Library less rich in other early productions of the English press. Of the seventeen works which are supposed to have issued from Oxford between 1478 and 1485, copies of six are to be found here, including the *Expositio S. Hieronimi*, with the date 1468, which the highest authorities have pronounced to be 1478. Only eight works are known to have been printed by the schoolmaster of St. Albans, who is said to have worked his press from 1480 to 1486. Of these, there are the first book printed at St. Albans, *Rhetorica Laurentii de Saona*, 1480, the *St. Albans Chronicle*, 1483 and that very rare production *The Bokys of Hawkyng, Huntyng, and Coatarmuris*, bearing the date of 1486, and supposed to have been written by Juliana Berners, Prioress of Sopwell Nunnery. Of the works of Lettou and Machlinia, who carried on printing in the city of London at this period, there are also copies in the collection, and I would particularly call attention to a remarkable and very interesting broadside sheet which has lately been brought to light at Althorp, and which is declared by Mr. Blades to be the production of Machlinia. It is a form of dispensation of the marriage contracted between King Henry VII. and his queen Elizabeth, daughter of Edward IV., King of

England, issued by Pope Innocent VIII. in 1486. It is in English, and printed in a type closely resembling that of Caxton.

In speaking of the English press, mention must be made of the following works in the library of a later date, which are remarkable rather for the literary interest attached to them, than for beauty of typography: the four folio editions of Shakespeare's plays, 1623-32-64-85; the first impressions of Milton's *Comus*, his earliest work, 1637, of *Paradise Lost*, 1667, and of Spenser's *Faërie Queen*, 1590; and the fourth and last edition of Johnson's Dictionary, 1773, corrected by the author in his own handwriting, which copy belonged to Sir Joshua Reynolds.

As the art of typography spread through Germany, Italy, France, the Low Countries, and other parts of Europe, the Bible was generally one of the first productions of each of the early printers, and the Althorp Library will be found to contain nearly all the earliest and most remarkable copies of the Holy Scriptures.

Only second in interest to the "Gutenberg" and to the "Mentz" Bible of 1462 are copies of the Bamberg or Pfister, and of the Strasburg or Mentelin *Biblia Latina* of 1460. Of the fourteen distinct large folio ante-Lutheran Bibles in German, the first three, the fifth, sixth, seventh, and ninth are here, the first being supposed to have been printed at Strasburg by Mentelin about 1466. There are, further, the first edition of the Vulgate, printed at Rome 1471 by Sweynheym and Pannartz, 275 impressions of which alone were struck off, being the second Bible with a date. A copy of the oldest Italian version known, edited by Malermi and printed by Vindelino de Spira also in 1471. The first of the thirteen celebrated Bibles which came from Coburger's house at Nuremberg during the last quarter of the fifteenth century, and the earliest impression of the Latin Bible printed at Venice by Hailbrunn, both of the date 1475. The first Bible printed in Paris, the production of Gering, Crantz, and Friburger in the College of the Sorbonne 1476. Two splendid Bibles on vellum, printed in the same year by Moravus at Naples and Jenson at Venice. The first edition of the New Testament in French, by Buyer, of Lyons, and the earliest impression of the Old Testament in Dutch by Jacobs and Yements, of Delft, 1477. The first printed portion of Holy Writ in Greek, namely the Psalms, executed at Milan at the expense of Bonaccursius Pisanus in 1481, and the earliest edition of the Pentateuch in Hebrew, printed at Bologna 1482. Allusion must be made further to the following copies of the Scriptures: the Psalter of Giustiniani in five languages, printed on vellum at Genoa in 1516, and celebrated for the curious gloss on the words of the 19th Psalm: "Their sound is gone out into all lands, and their words into the ends of the world," giving important particulars of Columbus' second voyage along the south coast of Cuba, nowhere else to be found. The first five editions of Erasmus' New Testament in Greek and Latin, 1516-35, the first of which is reported to have been produced by Erasmus and Froben at Basle in five months. The first

Bible in Greek, the Septuagint Version, from the press of Aldus, 1518. Martin Luther's first Bible, printed by Peypus, of Nuremberg, in German. in 1524, on vellum, with woodcuts, richly illuminated. *Biblia Latina* (Pagnini: Lyons, 1527), an edition remarkable for being the earliest modern translation of the Bible from the Hebrew, and the first in which the verses have been numbered. This copy has the additional interest of containing Melancthon's autograph and annotations in manuscript. The Olivetan, or first Protestant French Bible, issued at Neuchatel the same year as our Coverdale, 1535. The Tigurine Bible in Latin, of 1543, the work of Leo Juda and the divines of Zurich. Two copies of the Old Testament of Ferrara, 1553, being the first impression of Holy Scripture in Spanish, one of which was for the use of the Jews, the other of the Christians. The first Protestant version of the Polish Bible, made by Prince Radziwil and the Reformers at Pinczow in 1563, and the first edition of the Slavonic Bible, a volume of the highest rarity, printed in Poland in 1581. The earliest impression of the *Codex Vaticanus* of 1586, and the Clementine Bible of 1592, containing the authentic text of the Vulgate.

Reference can only be made to the four celebrated Polyglot Bibles, perfect and fine copies of which are in the collection—viz., the "Complutensian" of Cardinal Ximenes, 1514-17, though not published until 1520; the "Antwerp" of Plantinus, 1572, edited at the command of Philip II., only five hundred copies having been printed, of which the greater part were lost at sea; the "Paris," by Le Jay, 1645; and the "London," by Walton, of 1657, being the Republican copy, and one of twelve struck off on large paper. A magnificent copy of the Elzevir Amsterdam Protestant Version of the Bible, 1669, closes this list.

I have reserved till the last the very interesting and valuable collection of copies of the Holy Scriptures in the English language which the library contains. Commencing with William Tyndale, we find a complete copy of what is usually called the second edition of his Pentateuch, 1534. The Book of Numbers is in Gothic, the other four books in small Roman type, and there are no marginal notes or preface. Further, there is a fine perfect impression of his last edition of the New Testament, "yet once again corrected by him," most probably when in prison, and printed the year of his martyrdom, at Vilvorde in 1536. Of the first impression of the most precious volume in our language, our first complete English Bible, finished by Miles Coverdale Oct. 4th, 1535, only a single perfect copy is known to exist—that in Lord Leicester's library at Holkham. The imperfections in the Althorp copy extend to the title, which belongs to the Bible printed in 1549 by Raynolde and Hyll, and the map. And further, the dedication leaves, containing the name of Queen Jane Seymour, are from the second edition of the Coverdale Bible, 1537, issued by Nicholson, of Southwark, who also the same year produced a 4to edition, which was the first English Bible printed in England, of which there is an impression at Althorp. The series of English Bibles in the library from Coverdale's time down to the year 1611, when the Authorized Version was issued, may be said to

be almost complete. They are as follows: what is known as "Matthew's" Bible, which was edited by John Rogers, the first martyr under Queen Mary, printed abroad, and published in London by Grafton and Whitchurch, 1537. The "Taverner" Bible, 1539, being Matthew's revised edition. The first edition of "The Great Bible," commonly called Cranmer's, of which there were seven distinct editions issued during the years 1539-40-41, the second edition also being here. This volume was partly printed by Regnault at Paris, for Grafton and Whitchurch, and partly in London, owing to the progress of the work having been interrupted by the Inquisition in France. The first edition of the Genevan version or "Breeches" Bible, which from 1560 to 1630 was the most popular Bible in England and Scotland. The "Bishops'" Bible of 1568, a revision of the Great Bible superintended by Archbishop Parker. The first Bible printed in Scotland, the work of Bassandyne and Arbuthnot at Edinburgh, 1579. It is the Genevan version in Roman type, and was issued under sanction of the General Assembly of the Church of Scotland. It is interesting to note that an Act of Parliament passed in Scotland in the same year ordained that every gentleman's household worth 300 marks of yearly rent, and every yeoman and burgess worth £500, should have a "Bible and Psalm-buke in their hous, for the better instruction of thameselffis and your famyls in the knowledge of God," under the penalty of £10. The first impression of the Rheims New Testament of 1582, the result of the labours of Roman Catholic priests, exiles from England in 1568; and lastly, the Authorized Version of 1611.

Of Missals and other Service-books in the collection, the following only can be referred to: two very rare impressions on vellum of the Roman Missal, one printed by Ulric Han at Rome in 1475, being the second edition of this particular Liturgy, the other by Moravus, of Naples, 1477. *Missale Fratrum Predicatorum*, by Andreas Asulanus, the father-in-law of Aldus, Venice, 1496, on vellum, very richly and beautifully illuminated and with ornamental initials. The celebrated Mozarabic Missal and Breviary of 1500 and 1502. These were both printed at Toledo, having been compiled, the former by Cardinal Ximenes, the latter by S. Isidore, for the use of the Goths residing in Spain, who, known by the name of "Mist" or "Mozarabes," from the fact of their ancestors having remained in that country on its conquest by the Moorish Arabs, refused to accept the Roman Liturgy as a substitute for the Gothic Missal. *Missale Vallisumbrose*, a splendid production of the Giunta press, 1503, on vellum, illustrated with woodcuts and ornamental borders of great beauty. Of the Sarum Missal, there are copies of the two editions of 1500 and 1504 on vellum, and of the Sarum Breviary, printed by Pynson. As Mr. Maskell in his *Monumenta Ritualia Ecclesiæ Anglicanæ* informs us, notwithstanding the very large number of the ancient English Church Service-books and the great care which was taken of them in former days, examples of early editions of any one Missal or Breviary of the Church of England are of extraordinary rarity, and of these by far the greater part are imperfect. An Act passed in the third

year of King Edward VI. provided that all books "used heretofore for the Service of the Church shalbe clearlie and utterlie abolished, extinguished, and forbidden for ever to be used, or kept in this Realme." And Queen Mary, on her accession, completed the destruction of all copies of the old Service-books, which according to the edicts of previous reigns had been mutilated or injured. Besides other Missals and Breviaries, there are numerous specimens of the smaller service-books which issued from the presses of Hardouin, Kerver, Pigouchet, Regnault, Verard, and Vostre at Paris, and from those of Preller and Moravus at Naples. A very rare copy in octodecimo of the *Horæ Beatæ Virginis* in Greek, printed by Aldus in 1497, must further be mentioned.

It has been rightly remarked that the treasures of a library can no longer be considered such when altogether hidden from public view. This, indeed, cannot be said of the Althorp Collection. Many of its rarest contents, as most of my readers are aware, formed no inconsiderable part of the Caxton Exhibition of 1877. And it has often been a subject of great regret to Lord Spencer that the distance of Althorp from London has rendered the magnificent library which he has inherited less easy of access than he would wish. In endeavouring to give some account of its history and its contents, I have felt how impossible it has been within reasonable limits to do adequate justice to so important a subject. I hope that many bibliographical scholars may, by a personal examination of its treasures, become yet better acquainted with a library that has justly been considered by the celebrated Aldine bibliographer Renouard as "the richest private collection in Europe."

THE PRAISE OF BOOKS.—The *Pall Mall Gazette* gave an interesting notice of the address by Mr. E. W. Gosse at the "College for Working Men and Women," in Queen Square, London, on November 19th. Mr. Gosse gave the following list of the twelve books which "every Englishman of education ought to have at his fingers' ends":—*The Pilgrim's Progress*, *The Vicar of Wakefield*, *Robinson Crusoe*, *Gulliver's Travels*, *The Essays of Elia*, *Macaulay's Essays*, *Tom Jones*, *The Heart of Midlothian*, *Pendennis*, *David Copperfield*, *Emma*, and *Jane Eyre*. On the general question of what to read Mr. Gosse talked some excellent good sense. Charles Kingsley was a friend of his father's, and being invited to advise the son what to read, returned the admirable answer, "Let him read whatever comes in his way." Mr. Gosse advised us all to act on that principle, and to read, not what other people think will do us good, but what we ourselves find stimulating, refreshing, encouraging. How can one tell if a man is really fond of books? Mr. Gosse propounded one easy and familiar rule: see if he takes care of them. A man who will scribble on his margins, for instance, is capable of anything, although a man who will not is often capable of nothing. Mr. Gosse has a valuable old copy of the *Anatomy of Melancholy*, and a former owner has written on the margin of a certain page, "Got to here October 15th, 1858." If that man is still alive, who can doubt that he is in penal servitude? But what shall be said of the copy of *In Memoriam* at Mudie's, in which there may still be seen, written in a female hand, some odious verses at the end of each canto "to complete the sense"? *Deterioratio optimi pessima*—when a woman sinks, she sinks very low indeed. Unfortunately there have been very distinguished offenders. It can never be right, least of all when his centenary is approaching, to speak ill of Dr. Johnson; still the fact remains that marks of buttered toast were discernible on Dr. Johnson's books.



CAROLS, OLD AND NEW.



THE literature of the carols sacred to Christmas, to the dying of the old year, and to all the hopes and aspirations that herald the new year, is one that is increasing, and is likely to be still further augmented. Few, if any, of the recent additions can compete in interest and beauty with the handsome volume just published by Mr. Nimmo.* To begin with, the book is handsomely printed. The illustrations are characteristic, and show that the artist's mind and hand are in sympathy with the sacred and joyous associations of the season his drawings celebrate. One of Mr. Wells' designs we are enabled to reproduce. It illustrates that quaint and mystical poem by Robert Southwell :—

* *A Christmas Garland. Carols and Poems from the Fifteenth Century to the Present Time.* Edited by A. H. Bullen. With seven illustrations newly designed by Henry G. Wells. London: John C. Nimmo, 1885. 8vo, pp. xxxii. 278. We should add that a large-paper edition, limited to 150 copies, with the illustrations on Japanese paper, has also been issued.

NEW PRINCE, NEW POMP.

BEHOLD a silly tender babe
In freezing winter night,
In homely manger trembling lies ;
Alas ! a piteous sight.

The inns are full, no man will yield
This little pilgrim bed ;
But forced He is with silly beasts
In crib to shroud His head.

Despise Him not for lying there,
First what He is inquire ;
An orient pearl is often found
In depth of dirty mire.

Weigh not His crib, His wooden dish,
Nor beast that by Him feed ;
Weigh not His mother's poor attire,
Nor Joseph's simple weed.*

This stable is a Prince's court,
This crib His chair of state ;
The beasts are parcel of His pomp,
The wooden dish His plate.

The persons in that poor attire
His royal liveries wear,
The Prince Himself is come from heaven,
This pomp is praised there.

With joy approach, O Christian wight !
Do homage to thy King ;
And highly praise this humble pomp
Which He from heaven doth bring.

Mr. Bullen's knowledge of our older literature is accompanied by an equally keen appreciation of that which is good in the singers of our day. The consequence is a selection made on unusually broad lines, so that Swinburne and Herrick, George Herbert and William Morris, are alike enlisted in his band of carollers. The greatest omission we have noticed is that no place is given to that fine and famous carol, the "Christians Awake" of John Byrom, which in the North Countree, where old customs linger obstinately, has a popularity that may be equalled, but is not excelled, by that of "I saw three ships come sailing in," or of "The Joys of Mary." But, if Byrom is wrongfully excluded, most of the other favourites are here, and some others that have good right to keep them company, and in this category we should class the hitherto unpublished lullaby by Mr. J. A. Symonds. One of the earliest, and one that we fancy is a favourite with Mr. Bullen, is a carol first printed by Mr. Thomas Wright, and which we quote:—

I SING OF A MAIDEN.

I SING of a maiden
That is makeless ; †

* Dress.

† Matchless.

King of all kings
 To her son she ches ; *
 He came also † still
 There his mother was,
 As dew in April
 That falleth on the grass.
 He came also still
 To his mother's bower,
 As dew in April
 That falleth on the flower.
 He came also still
 There his mother lay,
 As dew in April
 That falleth on the spray.
 Mother and maiden
 Was never none but she ;
 Well may such a lady
 God's mother be.

The first part of the volume is devoted to carols ; the second is a collection of *Carmina Sacra*, including that of Milton on the Nativity, and poems by Giles Fletcher, Henry Vaughan, Crashaw, Drummond and others. The third part is an anthology relating to Christmas customs and Christmas cheer. Mr. Bullen's introduction is full of pleasant reading, in proof of which we need only cite one passage :—

"Alongside of the sacred carols sung in the open air, flourished the jovial carols sung at Christmas feasts. A small black-letter collection of these pieces was published in 1642 ; another appeared in 1661 ; a small undated collection belongs probably to the same time ; a fourth is dated 1688. These tracts, belonging to the class of books that are most easily thumbed out of existence, are of the rarest possible occurrence. The library of the British Museum does not possess a copy of any of them ; but, luckily, they are all in the Bodleian, bound together in a small duodecimo volume which once belonged to that *facete* (to use the term he applies to Democritus Junior) and ingenious scholar, Antony-à-Wood, the never-to-be-forgotten author of *Athenæ Oxonienses*.

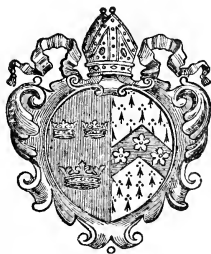
"In the Long Vacation I spent some delightful hours in making copious extracts from these curious tracts, which few previous collectors appear to have examined. It may be that the reader will not find the same pleasure in these old rustic songs as I found. For in truth I was in the mood to enjoy everything. Returning after long absence to Oxford, I thought the old spire and domes had never looked so beautiful before. The studious hush of the Bodleian was charming after the noise of London streets. Before me lay the MS. catalogue, in a 17th-century hand, of the books which Robert Burton bequeathed to the library he loved so well ; and as with reverence I turned the pages, the air seemed filling with the ghosts of grand old Oxford scholars, men who lived before the days of competitive examinations and pretentious sciolism ; men who loved learning for its own sake, and whose whole life passed as a summer's day."

* Chose.

† As.

BISHOP MOORE, THE FATHER OF BLACK-LETTER COLLECTORS.

BY THE REV. CECIL MOORE, M.A.



Arms from a Portrait of the Bishop—Ely being substituted for Norwich.



As a supplement to the short monograph on Bishop Moore which has appeared in the *Bibliographer*, the following additional letters from the Harleian MS. 3780, fo. 169, and Cole's Add. MS. 5853, may be of some interest, and the prices paid by the great book-collector of the seventeenth century for some of the purchases made by him, according to his Diaries, will certainly interest readers of BOOK-LORE. In order to be as brief as possible, only such notes as appear absolutely necessary are given with these addenda.

"For Mr. Wanley at University College in Oxford, (J. NORWICH).

"DR. MORE, L^d. B^p. of Norwich.

"GOOD MR. WANLEY,—Having a litle enquired into y^e original of printing I did observe, that it was a controversy who were the Authors and Inventors of it at the time it first appeared, and lawsuits were commenced about it. The first discoverors meaning to apply their skill more to their own peculiar advantage, than to the Service of the Public. So that we are not, I take it, to hope for a Satisfactory account of that now, w^{ch} had so much uncertainty in it from the beginning. I do find that from about the year 1450 they were labouring to bring the Art of Printing to perfection, and did print some little matters on one side, as you intimate, of the paper only: but cannot discover any ground to believe any book was compleatly printed before y^e *Catholicon*, what I find next is the Bible, w^{ch} was printed two years after it. Mr. Davies forgot to acquaint me wth what you mention. My hearty service to worthy Dr. Charlet. I am your very assured friend,

"March 8th, '97.

"J. NORWICH."

The next letter is from Bishop Moore to Daniel, second Earl of Nottingham, the son of his old patron Heneage Finch, Lord Chancellor, and refers evidently to the last illness of Robert Spencer, Earl of Sunderland, who died at Althorpe in 1702. The reference to a proposed purchase of Sunderland property is probably to some town house for Lord Nottingham, who was this year appointed

Secretary of State, and hence the reference in the Bishop's letter to late hours at "the office."

"MY LORD,—I have been much indisposed since I received your last. Tho' I went on Saturday morning to the Six of Clock prayers as well to my apprehension, as ever I was in my life and continued so till after those at eleven, before twelve my Stomach was out of order, I could eat no dinner, a little after I was extreme sick and fell into violent vomitings, they continued till the opiat took place, notwithstanding I drank much Tea to dilute the sharp humor, and was bloodied; this illness was the more surprizing because I was not sensible of my having taken cold or of any irregularity in diet. I recover slowly, and have not ventured abroad, but, I presume my self, God be thanked, out of danger. I trouble your Lord^p wth this account of my illness as hoping it may excuse the delay of my answer.

"Y^t y^r Lord^{sh}'s conjecture that the Scrivener had exceeded his commission was right appears not only by what Dr. Trimnell said, but by my Lady Sunderlands letter, of w^{ch} I send a copy. The Dr. was sent for to Althorp on Saturday, my L^d Sunderland being very ill wth colical pains; the Dr. when the messenger came did hope he was past y^e worst tho' his spirits were low and very languishing.

"The thing I prest was that they might, perhaps, find as much advantage in having 4000^l presently as in waiting for a greater Sum, considering the uncertainty of finding a Customer for so large a house, that the interest of the money in the mean time would be lost, and the house would be going out of repair; but I could expect no answer having no power to treat. It would have pleased me much to have been able to serve your Lord^p in this business. I wish your Lord^p a good house to your full content, but yet not too far from the office, your necessary affairs detaining you often so late in the night at it.

"I cannot tell whether your Lor^d has had opportunity to commend Mr. Lamb my wife's brother to St. Robert Cotton for the Postmast^s place here when it shall become void: it would be a great favor to him, and lay a great obligation upon her and me.

"I have many years had encouragement from both St. Thomas Frankland and St. Robert, precedent to all other claims to their Favor [w^{ch}] St. Thomas, more particularly, can assure. I heartily commend your Lord^p. to Gods favor and direction in all y^r affairs. I am y^r Lord^s most obliged faithful serv^t.

"9 Sep., 1702.

"J. NORWICH."

[On back] "Bp. Norwich, Sept. 9. r. 13. 1702."

The next letter is to Baron Spanheim, and is in Latin, as follows:—

"Viro Excellentissimo Ezechieli Spanhemio Serenissimi Regis Borussiae Legato.

"VIR ILLUSTRISIME.—Miseram tibi nudius tertius duo quæ desiderabas Dacerii duo Horatii. iv. Volumina, mitto jam Strabonem, remittoque tibi tuum librum, qui inscribitur *Orbis Romanus*; et gratias, quas possum, ago tibi maximas, ob exemplar aliud, in charta ago majori impressum quod mihi ejus loco benigne dedisti, opus profecto vere aureum varia et recondita eruditione refertum, et maximo rerum pondere, et summa verborum nitore ac sermonis elegantia scriptum.

"Vale,

"Vir Maxime,

"et me, ut facis, ama,

"tibi addictissimus. J. N.

"16 Cal. Martii, 1703.

Bp. MORE. (Another hand),"

As an independent corroboration of the view taken already in the *Bibliographer* of the Bishop's character, the subjoined testimony of Samuel Crisp is of some value.

"To the Rev. Mr. Strype, etc.

"St. JOHN'S, June 25th, 1694.

[Last paragraph.]

"You seem very *sollicitous* that I should give you an *act* of our new Bp. who has made the *largest Steps* of any amongst us: and since we had the *cursed occasion* to part with our *old one*,* to whom I stand greatly obliged by many personal Favours, I think we are mighty happy to have so good a man to succeed him, who, for ought I have heard, gives a general satisfaction. I met him twice in his Visitation but have been but once to see him at Norwich; and indeed then as a Kind of Criminal; being complained of, for not observing our State Fasts and Thanksgivings. But he took notice of me with very kind expressions, and, I am told, has very often asked for me: so that if I chance to fall into his Hands, I hope to be used with all the Tenderness the case will bear. Last Session of Parliament he was pleased to send for my Son, upon a Prospect of an Usher's Place in Westminster Schoole tho' it did not succeed, and I hope will continue him in his Thoughts. If you hear of such a Place, or in a sober Family, shall be glad of your Interest. He is Middle Bachelor, sober and industrious, and for any Thing else, it will not become me to say farther. Yr faithful Friend and Brother,

"SAM CRISP."

In the next letter the worst forebodings of Crisp are realised, and the "aggrieved Parishioner" of the time seems to act with some of the "hatred, malice, and uncharitableness," of modern cases:—

"For the Rev. Mr. Strype, etc.

"Nov. 20th, 1695.

" That which I long feared, is at length come upon me. I am now under Ecclesiastical Censure, for not observing the State Fasts and Thanksgivings, at the Promotion of a malicious Parishioner, who has threatened me some Time, upon some Difference between us for Tythes. 'Tis yet gone no further than admonition: but what it will end in I know not. I cannot say but our good B^p has used me with the Tenderness of a Father, and a Friend; to whom I am also greatly obliged for other Instances of his favour. He has recommended a Book to me for Satisfaction, which I have perused, but am yet to seek. I wish I could with Safety communicate my Thoughts to you. My Lord gave me Intimation of an Information, that was prepared for me at the Council Board, by my Adversary that prosecutes before him; and I am much afraid of that, nor know I what to do about it. I should be very glad of your Advice and Prayers. I am your much obliged Friend and Bro:

"SAM CRISP."

The remaining letters explain themselves.

"For the Rev. Mr. Strype, etc.

"LONDON, Apr. 27, 1700.

"REV. SIR,—I was this morn: with the B^p. of Norwich, and did my errand according to your order. My Lord seemed to be very well pleased with your letter, and with your Design. He thanks you for the Honour you do Him, only he says, that you might have pitched upon a more beneficial Patron. I voluntarily shewed him the Epistle, which he read twice over, and objected nothing at all against it, and said you were very kind, and soe gave it to me again. He desired me to give his service to you and thanks you; and also would have that Book you mention, till he can get a better: but I perceive he is not willing to give any great Rate for it; for he says he does not love imperfect books. I desire now you would let me know the Title that the Book may be finished.

"Yr humb Serv^t

"JN. WYAT."

"This was the Genuine Remains of Dr. Lightfoot, which I dedicated to him."—J. S.

* Cole adds as a note to this:—"Wm. Lloyd Bp. of Norwich was deprived for not taking the Oaths to the new Government in 1691, and retired to Hammersmith, where he died, Jan. 1, 1709-10, and was there buried."

"For the Rev. Mr. Strye, etc.

"LOND., Dec. 7 [1709].

"REV. SIR,—When your Servant was *here* for the *MSS.*, I was *gone* to my Lord of Ely's, where I *had been* once before this Morning, and twice on Monday, but could not be admitted: but now I was. My Lord said, *He wondered he had not seen me before.* I told him how many times I had been to wait upon him. He said *No Body had told him.* He was very kind in *showing me* the original Paper he had drawn up to recommend your Book, which he afterwards got his Chaplain to transcribe fair; and when he had so done, my Lord signed it. I send you a copy of it at the Bottom. I think it is as ample a Recommendation, as we could have desired. On Friday Morn, or perhaps to morrow, if I can possibly, I will wait on the AB^d of York, and some other of the B^s that way, and on Saturday I will try Mr. Ibbot, to get my Lord of Cants hand, and then I will let you know farther. Dr. Atterbury's Text was Rom. 11. 16. I think it was one of the most clever Discourses I ever heard in my life.

"I am your most humble Serv^t."

"Jⁿ. WYAT."

"Whereas the learned Mr. Strye has, with much Faithfulness and skill, written the *Life of AB^d. Cranmer*, and other Treatises, containing many original Papers relating to the Ecclesiastical and Civil Affairs of this Realme, wherein the Rights and Supremacy of the Crown are maintained, the objections of Papists confuted, and the Piety, Justice and Wisdom of the first Reformers defended: And whereas he is now writing the *Life of AB^d. Parker*, in which he will further justify the Reformation of the Church of England and give Light in a Number of Particulars to the History of it, which will be of true Advantage to the Protestant Cause and Interest.

"We do therefore earnestly recomen^t his usefull and judicious Labours to the Learned as being truly worthy of their Favour and Encouragement.

"J^o. ELY."

From Cambridge University Library MSS.

"S. Knight to Bp. More.

"ENFIELD, July 10, 1714.

"MY LORD,—My freind Mr. Twedale being just returned from y^e commencement and having brought a Parcel of papers from thence he was so kind as to make a present of them to me. I resolved immediately to send them to your lordship knowing they wou'd not be altogether unacceptable to your Lordship, especially I thought you wou'd be willing to peruse y^t copy which falls so foully upon Dr. Clark. I have only time to add my very hearty acknowledgments for your Lordship's late favours* to me and to subscribe myself

"Y^r Lordship's

"Most obedient

"Humble servant

"S. KNIGHT."

We may next notice a letter of good old Prideaux, written in 1699, when Prebendary of Norwich Cathedral, of which church he was subsequently Dean. There is a curious instance in the Cathedral archives in which, through Prebendary Prideaux's influence, the Minor Canons were forbidden to publish

* Bishop Moore appointed Dr. Knight to the 7th Stall in Ely Cathedral, the installation taking place on June 12th, 1714. The Bishop died shortly after this letter (containing the news of the attack upon his valued chaplain, Dr. Samuel Clarke) reached him, viz., July 31st. Knight was the author of the *Life of Colet*, which is largely an appropriation of Bishop White Kennet's materials. Cf. Lansdowne MS. "1030," being vol. xcvi. of Bishop Kennet's collections, Brit. Mus.

sentences of excommunication passed by the Bishop's Court, on the ground of the Dean being sole Ordinary of the Cathedral. Prideaux became Dean in 1702, and died in 1724. In 1715-18, the *Connection of the Old and New Testament* appeared. As a Churchman Prideaux was decided and thorough, but never narrow-minded or bigoted, while the purity of his mind and conversation was known to all. The following letter breathes the spirit of fervent love to his Church, and a jealous guardianship of that Church from aught which could be looked upon as dishonourable; while the conclusion of the letter, "humbly craving the Bishop's blessing," makes us long for more of the meek and loyal Prideaux spirit in the Church of our own times.

(Humphrey Prideaux to Bp. More at his House in Charles Street, Saint James's.)

"MY LORD,—On my return out of Suffolk I found here your Lordships, for w^{ch} I humbly thank you. As to St. Clements Mr. Stukely publicly declares that he refused it because not to be had but on symoniackall Terms though he had don y^e patron Services of greater value than y^e having was worth had it been land of inheritance. At Ipswich I fond it talked that Mr. Darby was to have it. I hope such a person will not accept it on soe base terms. I understand y^e Inhabitants of Peasenhall have addressed to your Lordship, they will not deserve your Countenance in that matter but I hope I have putt it in a method wherein it will doe of itselife without giving your Lordship any trouble. Mr. Manning the Socinian is in y^e bottom of that matter and I fear for ill ends and purposes. y^e Inclosed is a copy of y^e account w^{ch} in obedience to y^e Arch. Bps command signified to me by Dr Green I have sent his Grace, by w^{ch} your Lordship will vnderstand y^e History of those 3 Gentlemen. I hope noe more of them will be admitted among us after cast out from among them. We can have noe luck with our school for they haue made a second election of one Mr. Hoadly Schoolmaster of Hackney, and he also hath refused although his friends who recommended him gave sufficient assurance that he was desirous of y^e place. I humbly crave your Lordships blessing and am

"My Lord

"Your dutyfull humble servant

"HUMPHREY PRIDEAUX.

"NORWICH, Octob. 9, 1699."

On February 22nd, 1698-9, William Battie, apparently Rector of Alderton in the Diocese of Norwich, writes to recommend his curate for admission to Priest's orders. The references to the studious habits of the young man, and the faultless propriety of his conduct in other respects, unintentionally give us what we fear is no wrong impression of the alehouse and sporting proclivities of some of Mr. Johnson's less immaculate clerical brethren.

(William Battie to Bp. More.)

"MY LORD,—Mr. Johnson who brings this hath been my Curate at Alderton for the space of a year, before which time upon a good Testimoniall from Trinity Colledge he was put into Deacons Orders by y^e Lord^o, and he now comes to pray that the Order of Priesthood may be conferred upon him, and I do humbly request the same on his behalfe, having good hope from his good carriage in his office all the while I have employed him, that he will walk worthy of the office he comes to be admitted to. I am satisfied he makes study his business, by the Testimony my Parishioners give of him, in this, that they cannot meet with him at the alehouse, or following any sport, but when they have occasion to speak with him they take him at his books.

"My Lord I am sorry you have given over the concern of Alderton Church, for the Arch Deacon writes me word that the affair is now before him, and withall that I shall be obliged to build a Chancell, which is not demolished in my time, but was p^resented to be so in the time of Arch Bishop Whitgift, as I have a Record to shew for it; he tells me I may be excused by a Composition with my Parishioners, which if it be not becoming an Arch Deacon to offer, I am sure it is below me to yield unto, for what the Law lays upon me must be just, and what is so shall be done; and if he succedes me at Hitcham (as I am told he shall) he shall find no foundation to sue for Dilapidations as y^r Lord^p shall be satisfied if in y^r Visitation you will do me the Honour to take my house in y^r way.

"Y^r Lord^p most obedient Servant

"Feb. 22,—'98.

"WILL. BATTIE."

We append some rough notes of entries in Bishop Moore's handwriting, in the Diaries now at Cambridge University Library, chiefly relating to purchases of books:—

Date of Purchase.	Title.	Price Paid.
		£ s. d.
1679. January - - -	Vinnius de origine Juris Civilis - -	
	Cardinal Bona's works. 3 vols. - -	
	Dr. Willis's works. 2 vols. - -	
	Dring Suav; d. legib. - -	
	C. Praier, book for Lady Essex - -	00 19 0
„ February - - -	Dr. Patrick's Devotions - -	
	„ „ Heart's Ease - -	
	H ^s of the Love of God - -	
	Parable of Prodigall - -	
	Duellū poeticū - -	
	Buch: de historia Scholæ - -	
	Mr. Stevens de liberando excom: - -	
„ June - - -	Mr. Lord is to pay his share for the new Atlas - -	
	Books at Mr. Rogers - -	2 0 0
	Atlas - -	4 0
	Philos. Stoic. Philosoh: - -	2 3 6
	Sales, Love God } - -	0 3 0
	R. a Castro } - -	0 5 0
	Dugdall. Origin: in exch. - -	0 2 0
	[Ranchins Review; Lightfoot on Acts; Histor. Poet; Leiburn Charac; Hierocles; Cambdens (<i>sic</i>) Britan: Lips. Philos. Stoic; Sales Love Roder a Castro; Ausonius; Aurelius Victor Euphormio Claudian, and Florus Plautus Phædrus Plinii, nat. hist., 3 vols. Plinii Epist., and Panygericus. Petronius. Statius. Sulpitius Severus.*]	
	Mr. Car, bookseller, had of me	
1680. March 17 - - -	Dr. Heylin's Ecclesia Restaurata - -	
	„ Historia Quinquarticularis - -	
	„ Examen historicum - -	
	„ Certamen Epistolare - -	
	„ Antidotū lincolniense - -	
	„ History of St. George - -	
	„ Parable of the Tares - -	
	„ France painted to the Life - -	
	„ History of the Sabath - -	

* No note of the amount paid for any of these.

Date of Purchase.	Title.	Price Paid.
1680. September - -	For Mr. Robert :— Lively Oracles - - - - - Nolens Volens - - - - - Pueril. Confab. - - - - - Oxf. gram. - - - - - Wose gram ^r . - - - - -	£ s. d. 0 2 6 0 2 0 0 0 8 0 2 2 0 0 10
,, December - -	Mr. Secretary Coventry's Books - - - Cambden - - - - - Eusebii etc. Opera Valerii (3 vols.) - - Eusebii Chronicon - - - - - Eusebii de præp. and demonstr. Evan. (2 vols.) - - - Grotii op. Theologica (4 vols.) - - - Carriage - - - - -	3 3 8 2 15 0 4 10 0 1 7 6 3 0 0 3 10 0 0 10 6
1681. March - - -	Misæi (Auberti) Bibliotheca Ecclesiastica. (2 vols.) Antverpiæ, 1639 - - - „ Origines Benedictinæ. 8 Colon. 54 „ Chronicon Ordin. Cisterciensis 8. ibid. 614 - - - - - „ Origin. Monasticæ 8. Col. 620 - „ Orig. Canon. - - - - - Rushworth (2 and 3 parts) - - - Booksellr. pd. for 'm - - - - - Howell's history (both parts) - - - He pd. - - - - - Burnet's history (both parts) - - - He pd. - - - - - Hamond, new test : gilt, Booksellers. pay - " Receiv'd of Dr. Moore for books the sum of six pound eleven shillings in full of all accounts by me	1 14 0 1 11 6 2 2 0 2 1 6 1 19 0 1 15 0 1 4 0
,, June 18 - - -	" JAMES VADE."	
,, July - - -		
,, September - -	Cyprian, 8 liv. 0 - - - - - Tertullian, 8 - - - - - Optat. 9 - - - - - Gloss. Fresn. 33 - - - - - Theod. Pœnitent., 6 - - - - - Institutiones Canonici, 1, 5 - - - Am. Marcellin, 54 - - - - - Lupi Canones (5 vols.), 25 - - - In Tertullian, 5 - - - - -	
,, November, <i>Lent</i> -	Paraphrasis Erasmi in Matth. - - - Y ^e Dean of Ely, Borrichii Opera - - Hebrew Bible to Dr. Harrison's son - Select. historiæ ecclesiasticæ capita, 6 vols., quarti sæculi pars tertia - -	
<p>Written on the blank leaves at the end of the diary :—" Feb. 25th, 1684. R. then of Dr. John Moore, the sume of six poundes being in part for Baronii Annales in (?) 8 volumes, fol., I say recd. for the use of my Master, Mr. Sam^l. Carr,</p> <p>" TIMO. CHILDE."</p> <p>Remaining due £3 this £3 is paid. Mr. Bateman for books £3 18s. 0d. paid. " For a latin bible he oweth me " 7s. 6d.</p>		

Through the book-ardour and kindness of Earl Spencer, Dibdin says he is enabled to give a list of Caxtons in Bishop Moore's closet in the Public Library of the University of Cambridge. "Such a 'set out' of CANTONIAN DISHES," he continues, "hath been rarely exhibited to the sparkling eye and voracious appetite of a devourer of black-letter ancient English lore. Les voilà ! Game of Chess 1474, The Royal Book 1484 (Three copies!!!) Boke of Goode Maners 1487, Dictes, &c., of the Philosophres 1477,"—and many more, in a list too long to recapitulate here, but given *in extenso* in Dibdin's *Bibliographical Decameron*.

THE BIBLIOMANIAC.

(FROM THE FRENCH OF PONS, DE VERDUN.)

I THANK my God, at last 'tis caught,
Edition long and vainly sought ;
It has, book seventh, page the first,
Erratum absent in the worst.

ROBBERY.

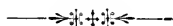
(FROM THE FRENCH OF LEBRUN.)

"THEY have robbed me!"—"I join in your grief."
"All my verses unprinted"—"I pity the thief."

THE LITTERATEUR.

(FROM THE FRENCH OF LEBRUN.)

IN verse and in prose does Lubin compose,
And I know not by what reverse
He puts so much verse in his prose,
And he puts so much prose in his verse.



THE SYSTON PARK LIBRARY SALE.



THE end of the year 1884, already notable in the annals of bibliography, was marked by the dispersal of the treasures of the great library at Syston Park. The books were collected by Sir John Hayford Thorold, Bart., the heir of an ancient name and estate in Lincolnshire. His father, Sir John Thorold, was M.P. for Lincolnshire, and married Jane, the only daughter and heiress of Mr. Millington Hayford, of Millington in Cheshire. Sir John Hayford Thorold was born in 1773, was twice married, and died in 1831. It is as a book-collector that he will be remembered, and, alas! it is only by the dispersal of his treasures that the soundness of his judgment is vindicated. "Sir John," observes the *Times*, "had a fine taste, and what was more to the point, he employed the best agents and paid them liberal prices. The names of Messrs. Payne and Foss, the great booksellers of Pall Mall, and of the elder Mr. Bohn, are to be seen on many of the Syston fly-leaves. Whenever these men found a fine fifteenth-century volume, especially if it was a Bible or an *editio princeps* of some classical author, they were pretty sure to find a purchaser in Sir John Thorold; and the same was the case if the book in question was one of the stately folios issued from the presses of the eighteenth century, or any of the handiwork—so long as it was in perfect condition—of the Aldi or the Elzevirs."

The sale extended over eight days: Friday, Dec. 12th, to Saturday, Dec. 20th. To chronicle all the volumes of interest, would be to reprint the bulky sale-catalogue. The first day was remarkable for the sale of the *Catholicon*, from the press of Gutenberg, which fetched £400. The second day was memorable for the price bid for the *Mazarin Bible*, which, after a spirited contest, was secured by Mr. Quaritch for £3900. But even this sensation was surpassed on the seventh day, when the *Psalmorum Codex* of 1459 was knocked down to Mr. Quaritch for £4950, the highest price ever paid for a single book. At the close of the eighth day's sale Mr. Hodge, the auctioneer, thanked the audience for their attendance at what he rightly characterised as the most important sale that had ever occurred in those rooms. Mr. Quaritch added that in no other place in the world could such prices have been obtained. The total amount realised at the sale was £28,001 15s. 6d.

Amongst the more remarkable prices given for other books we must be content to name *Æsopi Fabulæ*, 1501, from Majoli's Library, bound by Nicholas Eve, £170 (Quaritch); *Æsopi Fabulæ*, Lug, 1582, bound by Clovis Eve for Marguerite de Valois, £120 (Quaritch); *Verrardi Hist. Bactica*, 1494, including the letter of Columbus and a woodcut of his ship, £125 (Quaritch); *Anthologia Græca*, Florentiæ, 1494, on vellum (seven leaves in facsimile), with seven cameos of ancient gymnastic games, £122 (Quaritch); *Aristoteles de Animalibus*, the first edition, 1476, £105 (Quaritch); Bartoli, *Recueil*, on vellum, and with the

plates coloured, £275 (Quaritch); *Biblia Polyglotta*, 1514-17, £176 (Quaritch); *Biblia Latina*, per J. Fust et P. Schoiffer, 1462, a fine copy with the arms of Prince Eugene, £1000 (Ellis); Boccace, *Les Cent Nouvelles*, Paris, circa 1500, on vellum, with capitals and 101 miniatures in gold and colours, £670 (Quaritch); Caxton's *Mirror of the World*, 1481, £335 (Quaritch); *Euthymii Zigaboni Comment. in omnes Psalmos*, Veronæ, 1530, bound by Nicholas Eve for Grolier, £112 (Quaritch); *Hieronymi Epistolæ*, 1470 £149 (Ellis); *Horæ B.M.V.*, a MS. on vellum with miniatures, £220 (Quaritch); *Josephus*, the French translation of 1492, on vellum, with 143 miniatures, £275 (Quaritch); *Lucani Pharsalia*, 1469, £112 (Quaritch); *Luciani Opuscula*, Aldus, 1516, with the autograph and motto of Grolier, £132 (Quaritch); *Lucretius*, Paris, 1567, bound by Clovis Eve for Marguerite de Valois, £105; *Lascaris Grammatica Græca*, 1476, £105 (Quaritch); Natalles, *Catalogue des Saints et Saintes*, Paris, 1523-24, 2 vols. on vellum, formerly the gems of the Meerman Library, with 948 miniatures, £530 (Quaritch); *Ovidii Metamorphoses*, Paris, 1587, from the library of Marguerite de Valois, bound by Clovis Eve, £113 (Quaritch); *Psalmorum Enchiridion*, Paris, 1533, from the library of Marguerite de Valois, bound by Clovis Eve, £131 (Quaritch); *Sabellici Rerum Venetarum Historia*, 1487, on vellum, the dedication copy of the Doge of Venice, with his arms and miniature emblazoned in gold, silver and colours, £152 (Quaritch); *Shakspeare*, the first folio, 1623, largest size known, but with some very small defects, £590 (B. F. Stevens); *Valturius de Re Militari*, Verona, 1472, on vellum, but with five leaves on paper from another copy, £120 (Ellis); *Xénophon Cyropédie, traduite par de Ventemille*, Lion, 1555, from the library of Catharine de' Medici, £170 (Quaritch).

The prices brought at this remarkable sale were greatly in advance of those previously fetched, though there were some curious instances of a lessened value being attached to books that were once greatly sought after. These, however, were exceptional, and the Syston Park sale must at present be regarded as showing the high-water mark of English book-collecting.

SHAKSPEARE IMPROVED.—There appeared at Madrid in 1880 a volume of tragedies by Don Victor Balaguer, a Catalan poet of repute, who has chosen for one of his subjects the loves of Romeo and Juliet. To this he has given the title of *Los Exponsales de la Muerta*, and condensed into three "cuadros" the five long acts of the English drama, whilst retaining "all the plan and all the interest" of the original. The Spanish critic, in the *Imparcial*, is inclined to go further, and admitting the loss of many masterly details, such as Romeo's speech to the apothecary, considers that Balaguer has made the work more uniform and more interesting by suppressing the brilliant but superfluous episodes by which the dramatic energy of the action is dissipated in the work of "el génio extraordinario, cuanto desordenado á veces, del autor del Hamlet." Not only has the Catalan dramatist altered the plot, but he has changed the characters also to serve his purpose. Thus Tybalt disappears, but we hear of Tibul son of Capulet, who does not enter into the play, for the sufficient reason that he has been killed by Romeo before its action begins. This change, "without doubt, has been made to give more tragic grandeur to the love of Juliet for the slayer of her brother."



PRIZES IN BOOK-COLLECTING.



IN a letter to Professor Justin Winsor, the accomplished author of *Halliwelliana*, Mr. J. O. Halliwell-Phillips gives some curious particulars of book-collecting as it was thirty or forty years ago in England. "About the year 1836," says Mr. Halliwell, "when I first began hunting for old books at the various stalls in our famous London City, black-letter ones and rare prints were 'plenty as blackberries,' and I have often found such things in unlikely places and amidst a mass of commonplace rubbish, exposed for sale in boxes labelled, '*These books and pamphlets, 6d. or 1s. each,*' outside an old bookseller's window, where another notice informed the passer-by that *Libraries were purchased or books bought* ; and thus plainly showed how such, now, indeed, rarities came into the possession of an ignorant bibliopole ! It was not, however, till about 1840 that I turned my attention to the more special work of collecting Shakspeare quartos, in which I may say I have been very successful. It was at one of George Chalmers's sales I first bought one or two, and after that I hunted for them in all parts of the country, and met with considerable success, often buying duplicates and even triplicates of the same edition and play. At one time I possessed no less than three copies of the very rare quarto edition of *Romeo and Juliet*, 1609 ; and sometimes even had four copies of more than one of the other quartos. Not so very long before this period, old Jolley, the well-known collector, picked up a Caxton at Reading, Berkshire ; and a *Venus and Adonis* of 1594 at Manchester, in a volume of old tracts, for the ignoble sum of one shilling and threepence. Jolley was a wealthy orange merchant of Farringdon Street, London, and entertained me often with many stories of similar fortunate finds of rare books, which served to whet my appetite only the more. But I was soon stopped in my book-hunting career, by the appearance all at once on the scene of a number of buyers with much longer purses than my own, and thus I was driven from a market I had derived so much pleasure from with great regret. Some time afterwards circumstances rendered it desirable that I should part with a large number of my book treasures by auction and to the British Museum ; but even then I retained enough to be instrumental in founding the first Shaksperian library in Scotland, by presenting to the University of Edinburgh, amongst other rarities, nearly fifty copies of original quartos of Shakspeare's plays, printed before the Restoration, and to keep sufficient myself of the rarest and most valuable examples, which I am proud to feel makes my present collection of such books the largest in the county of Sussex. In fact, more early quarto Shaksperes have been in my own possession than it is now possible can ever fall to the lot of any other individual." In this connection it may be mentioned that the late Mr. James Crossley bought a copy of the second folio of Shakspeare for a shilling from a Manchester bookseller.

A more recent incident in another department of collecting shows that "finds" are still possible for the man of accurate knowledge and observation. Mr. J. C. Robinson, the well-known art critic, recounts in the *Times*, September 30th, the manner in which a personal relic of Michael Angelo—and one of high interest—has passed into his hands for the sum of 37s. What makes the circumstance more remarkable is that the purchase was not made in some out-of-the-way village or in a broker's shop in the obscurer part of a city, but at the well-known sale of the Fontaine collection, where amateurs and dealers were in eager competition for the varied *bric-à-brac* then offered to the public. Sir Andrew Fontaine had pasted a number of "drawings by old masters," good, bad, and indifferent, into a volume. Amongst them was one by Michael Angelo, which attracted the attention of Mr. Robinson, and as his keen eyes alone detected its value the volume passed into his hands at the price we have named. The drawing is a design for a *saliera*—the large saltcellar which was formerly so conspicuous an ornament of the tables of the great. It bears the unmistakable impress of the artist's strong and terrible hand. Still further confirmation of authenticity is given by his name in contemporary writing. But perhaps the most curious circumstance is that there is a letter, printed only in these recent years, describing the making of a *saliera* of this form from a design made by Michael Angelo for Francesco Maria, Duke of Urbino. It is thus connected with a long and troublesome episode in the life of Buonarrotti. It will be remembered that he began the monument to Pope Julius II. during the lifetime of that Pontiff, but had not made any great way with it when death made a vacancy in the Holy See. The slow progress was the fault of Julius II., who filled the hands of the artist with other work. The new Pope, Leo X., was equally anxious to utilise the great artist for his own advantage. When Michael Angelo remonstrated the Pope assured him that he would be responsible to the representatives of the dead patron. As soon as the artist began work on the tomb he was stopped by the living Pope; as soon as he stopped work he was threatened by the representatives of the dead Pope. "In one phase or another," observes Mr. Robinson, "this miserable business dragged itself along nearly forty years." It was not until 1545 that the statue of Julius was completed, and then on a much smaller scale than had been originally intended. The representative of the family of the dead Pope was the Duke of Urbino, and apparently he had satisfied himself that the artist was not to blame for the delay, and in 1537 received as a sort of peace offering the design of the *saliera* now so fortunately recovered by Mr. Robinson. The artist not only made the drawing, but modelled the design with his own hands. Whether this silver saltcellar is still extant may be doubted. The probability is that it has been melted down for the value of the metal of which it was made. It may, however, have escaped destruction, and the publication of Mr. Robinson's narrative will doubtless stimulate research. The recovery of the drawing must always be classed amongst the curiosities of the history of art-collecting.

LITERARY HISTORY OF THE EPHESIAN WIDOW.*



R. W. S. GILBERT makes it the highest token of the friendship between two of his heroes that "they told each other anecdotes disparaging their wives." He has shown his knowledge of mankind in thus indicating the perpetual desire of the sons of Adam to throw blame upon the daughters of Eve. Another evidence of the permanence of this feeling is the appearance at Paris of a charming and costly edition of *La Matrone du Pays de Soung*, with illustrations in which the fancy of the artist and the resources of the colourist have been exhausted. The "Matron of Soung" is a Chinese version of the famous story of the Widow of Ephesus, whose actions have been made the subject of gibes against the fair sex from the age of Nero downwards. According to the narrative of Petronius Arbiter, a lady of Ephesus, on the death of her husband, resolved to abandon the world by descending with him into the tomb and starving herself to death. A soldier keeping guard over the bodies of executed criminals, seeing a light in the tomb, enters and persuades the sad but blooming inmate to reconsider her rash determination. Returning to his post of duty, he finds that the friends of a convict have profited by his absence to steal away the body. To save her new lover from death—the penalty of his neglect of duty—the Ephesian dame suggests that the place of the lost corpse may be supplied by the dead body of her husband. A Roman sculptor carved this story for Nero's palace. Indeed, a slander so ingenious could not fail to be appreciated by misogynists all over the world, and accordingly it has spread "from China to Peru." It is the opinion of Dunlop and other good antiquaries that this story was not an invention of Petronius, but one of those Milesian tales whose loss is deplored by folk-lorists. In the Middle Ages it was popular, and exists in a variety of forms. Johannes Sarisberiensis appears to doubt whether the incident belonged to the region of fact or fancy, but cites the authority of an unknown Flavianus. It is also told by Ugobardus de Sulmone, and is an episode in the romance of "Dolopathos." The compilers of the *Book of the Seven Wise Masters* included it in that collection of romances, which are mainly if not exclusively of Oriental origin. In the fourteenth century it was reproduced by Eustace Deschamps. It is one of the stories of the *Cento Nouvelle Antiche*. Later St. Evremond turned it to account. Lamothe and Fuselier each made it the subject of a comedy. Lafontaine may claim in his version to have excelled Petronius. Our English compiler Ogilby added it to his translation of *Æsop*. Dacier made it the subject of a dissertation. Dr. Walter Charlton wrote a book on *The Ephesian and Cimmerian Matrons* as affording "two remarkable examples of the power of love and wit." When

* *La Matrone du Pays de Soung, avec une introduction par M. E. Legrand.* Paris : Lahure, 1884.

Duhalde published his great work on China, he astonished the literary world by including in it a narrative popular in the Celestial Empire, and which was simply a variant of the *Matron of Ephesus*. Voltaire imitated the story in *Zadig*. Afterwards, as the study of Chinese literature extended, Abel Remusat made a fuller translation of the clever and fantastic story of the *Matrone du Pays de Soung*, and this has been reproduced with a fresh introduction by M. E. Legrand and charming illustrations, in which French wit has been superadded to Chinese *bizarrierie*. The problem of the transmission of popular fables from land to land is not yet solved, and there are many links between the Chinese novel and the *Satyricon* of Petronius. But perhaps the most remarkable use of the story of the Ephesian dame is its employment by Bishop Jeremy Taylor in his *Rules and Exercises of Holy Dying*. He tells the story in his stately English, and afterwards he thus moralizes upon the violence of her grief for the dead, and the fervour of her affection for the living:—"But so I have seen a crowd of disordered People rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of their first fluctuation and watery progress, and by and by it returned to the contrary with the same earnestness, only because it was violent and ungoverned. A raging Passion is the crowd, which, when it is not under discipline and the conduct of Reason, and the proportions of temperate Humanity, runs passionately the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance in all its pursuits, having no rule, but to do all it can, and spend it self in haste, and expire with some shame and much undecency."

SPANISH NEWSPAPERS IN 1691.—Nearly two centuries ago an observant disciple of Islam recorded his impressions of European manners as they were to be seen in Spain. The narrative of the journey made in 1691 by the ambassador of the Shereef of Morocco to the Court of Carlos II. has now been made accessible by the French translation of M. H. Sauvaire. The envoy of Muley Ismael came to negotiate for the deliverance of some prisoners and the restitution of some Arabic MSS., but he did not fail to seek at the same time favourable opportunities to press the faith of Mahomet upon the attention and acceptance of those whom he encountered. The Spanish monks, and especially the superior of one of the monasteries of Madrid, must have been rather embarrassed by his solicitude. Sydney Smith thought that the most horrible end a man could have was to be "preached to death by wild curates;" but even that might have less terror than the proselytising discourse, pursued to the bitter end, of a Mahometan envoy in a Christian country. He was heedless of the danger from the Inquisition, and his impunity justified his courage. European civilisation did not impress him very greatly, and yet he must have been thankful for very small mercies since he expresses his contentment with the comfort and cleanliness of the Spanish inns. His most original observation, perhaps, is that in which he describes the official newspaper. "When some news arrives from a far country," he informs us, "it is taken to a man who pays the King a yearly rent for the privilege of having in his house a *writing mould* (i.e. a printing press). This man puts together all the items of news that he can and *throws them into the mould*. He prints a thousand copies, and sells them at a low price. This is what is called the *Gazette*." This odd conception of the method of printing is noteworthy. After this technological information comes a piece of political philosophy:—"They read a great deal of news here, but it is for the most part exaggerated and untrue, and intended only to excite the curiosity of the people." The ruling classes of Islam have never looked with very kindly eyes upon the newspaper press. Their maxim has ever been the same—it is easier to rule Ignorance than Intelligence.

CORRESPONDENCE.

SCRIPTURAL TRANSLATIONS AND BLUNDERS.

IN looking at your December number of BOOK-LORE I find an interesting article on Scriptural Translations and Blunders. What interests me most is some remarks you make about a small edition of the Bible printed by John Field, London, 1653.

I happen to have a small Bible printed by John Field, Printer to the Parliament, London, dated 1653, and the title-page of the Psalms in Metre bears date 1654. My copy is $4\frac{1}{2}$ inches by $2\frac{1}{4}$ inches by $1\frac{1}{2}$ inches; it is neatly bound in leather with a little gilding, and the edges of the paper have been gilt, but that has worn nearly off. The title-pages and around every page throughout the book it has been ruled (by hand I believe) with red ink lines. In regard to the typographical errors, it has the one you mention at Matt. vi. 24, but at 1 Cor. vi. 9 it is quite without error.

What my Bible is chiefly interesting and valuable for is that it was the property of Oliver Cromwell, the Protector of England. About sixty to seventy years ago it was bought by my granduncle at a public sale in Glasgow of the last Earl of Hyndford's Library.

ALEX. DAVIDSON.

REJECTED ADDRESSES (see p. 59).

THE Preface and Notes to the eighteenth edition of the *Rejected Addresses* (12mo, 1833, Published by John Murray) will give the information sought by your correspondent. The Preface was written by Horace Smith, and the Notes by his brother James.

3. An Address without a Phoenix. By S.T.P.—This was really a genuine address written for the occasion by Horace Smith, and sent to the Committee. It was added to the *Imitations*, and the initials prefixed to puzzle the critics.

8. Drury's Dirge. By L.M.—These nonsensical verses do not imitate the style of an individual, but were intended to satirize the aristocratic "poetry" of the *Book of Beauty* variety. "The authors, as in gallantry bound, wish the lady to continue anonymous," is the note written by James Smith.

14. Drury's *Hastings*—Described as "A new Halfpenny Ballad. By a Pic-nic Poet." Also an imitation of a class of verse writers, and not of an individual.

15. Architectural Atoms. Translated by Dr. Busby.—The Doctor of Music of that name was a pedantic and self-opinated "classical translator" of his day. He really contributed an address which was doubly rejected.

16. Theatrical Alarm Bell. By M.P.—A satire upon the Editor of the *Morning Post*, whose style is nicely suggested by the motto prefixed to the Address, of "Bounce, Jupiter, Bounce!"

18, 19 and 20. Travesties of *Macbeth*, *The Stranger*, and *George Barnwell*. These three absurd contributions by Momus Medlar have not been appropriated. When first printed they were accepted as imitations of Colman, and this suggestion was not contradicted by James Smith, by whom they were written.

21. Punch Apotheosis. By T.H.—An imitation of the reckless style of Theodore Hook, the punster, rhymester, wit and rake.

Leigh, Lancashire.

J. ROSE.

THE BOOKHUNTER.

CAN any of the readers of BOOK-LORE inform me who the "Mighty Bookhunters" were, portrayed by Dr. J. Hill Burton, in the above work, under the names of "Archdeacon Meadow," "Inchrule Brewer," "Thomas Papaverius," "Magnus Lucullus," and lastly, the gentleman whom he describes as being known in the body as the "Vampire" or "Dragon"? Fitzpatrick Smart I take to be Kirkpatrick Sharpe. Any information as to the above will greatly oblige.

12, Alexandra Drive, Prince's Park, Liverpool.

J. CALDER.

FIRST BOOK PRINTED IN BIRMINGHAM.

THE word "triving," mentioned on p. 44 of BOOK-LORE, line 7, as an error in the reprint of Parkinson's *Oration*, was so spelt in Mr. Bates's MS. which he brought to me. I

called his attention to it, but he could offer no explanation, and said it must be printed as he had copied it, for he believed he had copied it correctly. Mr. Bates is a great loss to us here : I had known him more than forty years.

ROBERT BIRBECK.

31½, *Broad Street, Birmingham.*

DIRECTORY OF BOOKSELLERS.

I HAVE now in hand lists of second-hand booksellers for the following places :—

Birmingham	7 names.	Glasgow	12 names.
Cambridge	9 „	Leamington	2 „
Durham	2 „	Liverpool	13 „
Edinburgh	29 „	Nottingham	5 „
Exeter	3 „	Reading	5 „

I am very disappointed to have received *so few* lists up to the present time, but hope that your readers will be good enough to make up for lost time now that the pressure and excitement of Christmastide is well nigh over.

It has been suggested to me that those booksellers who publish catalogues should be distinguished by the letter C, or something of the kind in the Directory; and as this suggestion appears to me a very useful one, I shall be obliged if all future correspondents will kindly make a distinction on their lists.

Everybody one meets seems struck with the idea of a Directory; but I wish that people were more practical, and would show their appreciation by “deeds, not words,” because I am pretty certain that if everyone who agrees with me in the usefulness of the scheme would send me *one* list forthwith, I should have many more than one hundred before the end of the first week in February.

ARTHUR GYLES.

Waterloo Crescent, Nottingham.

STEEL ENGRAVINGS IN SCRAP-BOOKS.

I SHALL be much obliged to any of your readers who will be good enough to suggest some plan for sticking steel engravings, etc., into a scrap book.

The paper on which steel engravings are often printed, is of so porous a nature that it absorbs most of the *gum*, or *starch*, or *paste*, and as a consequence the engraving will not stick, and is often defaced as well.

A. GYLES.

Waterloo Crescent, Nottingham.

CAPTAIN SAMUEL STURMY'S BEQUEST.

ALLOW me to draw your attention to two or three inaccuracies in the transcript of the above, as given in your first number, p. 14. For “the pillars” read “the Pill,” which is the name of a place in the neighbourhood. For “trace out” read “teare out.” “*Non nobis solum nati sumus*” should be “*non nobis solum nati sumus.*” And the surname of the second churchwarden was “Wasbrow,” not “Wascrow.” Strict accuracy in such matters is essential.

B. H. BLACKER.



REVIEWS.

The Poison-Tree, a Tale of Hindu Life in Bengal. By BANKIM CHANDRA CHATTERJEE, translated by MIRIAM S. KNIGHT, with a preface by EDWIN ARNOLD, C.S.I. (London : T. Fisher Unwin.) 8vo, pp. xvi, 318.

THE present conditions of native life in India present many elements of picturesque, pathetic, and even tragic interest, and we may expect to find a race of novelists arise, who, whilst influenced by European literary art, will yet preserve their originality of subject and treatment. As a herald of this Hindu renaissance a conspicuous place must be assigned to the Babu Bankim. The *Poison-Tree* is a vivid picture of village life in Bengal, and the darker power of the story—and it is a sad one—is relieved by humorous satire, which is keen without being spiteful. The *Poison-Tree* is a story of the despair and death introduced into a wealthy

household by the presence of a second wife. The misery and self-sacrifice of the first wife is painted with sombre skill. The infatuation of Nagendra is contrasted with the sensual excesses of his cousin Debendra, and with the conjugal happiness of his sister Kamal Mani, who with her husband Srish, and her baby Satish, form a domestic group painted with masterly skill. Since it is vain to hope that the busy English public will ever be able to read the Indian vernaculars, it is highly desirable that the workings of the native mind should be known by competent translations of the more important forms in which it finds expression. But apart from this consideration, the *Poison-Tree* has both literary merit and the charm of originality to recommend it.

The Creoles of Louisiana. By GEORGE W. CABLE. (John C. Nimmo, 1885.)

IN this handsome volume Mr. Cable lucidly describes the history of Louisiana from its foundation in 1699 by D'Iberville. The first governor of the infant colony was Bienville, a younger brother of D'Iberville; his successor was Perier, under whom the colony was engaged in wars with the Indians; then came Bienville's second, and this time disastrous, rule. The landing of the *filles à la cassette* is an important part of the colony's history. Bienville's successor was the Marquis de Vaudreuil, who maintained his court in a regal manner. In 1764 the colony was transferred from the King of France to the King of Spain. This transfer excited much anger among the colonists, who decided to drive the Spanish governor from the province. They succeeded in doing this; but before the colonists could form any kind of government of their own, Spanish troops under Count O'Reilly landed at New Orleans, and with great vigour and cruelty O'Reilly suppressed the rebellion. When peace was restored, in 1770, the mildness and wisdom of the new governor, Don Louis de Unzaga, in a great measure reconciled the colonists to Spanish rule. Unzaga in 1776 was appointed Captain-General of Caracas, and Louisiana was left in charge of Don Bernardo de Galvez, who was then about twenty-one years old. In 1779 Spain declared war against Great Britain, and Galvez besieged and took several British forts. In 1783 peace was declared, and a new governor, Miro, was appointed. About this time the colonists, who had hitherto cultivated indigo, began, under the leadership of Etienne de Boré, to make sugar. In 1794 appeared the *Moniteur de la Louisiane*, the first newspaper printed in the province, which, though published under the auspices of the Spanish governor, was printed in French. Mr. Cable then describes the cession, in 1803, of Louisiana to Napoleon the Great. Shortly afterwards Napoleon sold it to the United States. Under the United States the new state had a very eventful history, what with the pirates, the intrigues of General Wilkinson and Aaron Burr, and the war with Great Britain in 1813. The history of the Civil War Mr. Cable does not attempt to touch. In 1842 the State Library was formed, with 3,000 volumes for the use mainly of the Legislature. Mr. B. F. French also threw open a library to the public, which in four years numbered 7,500, and the same year the City Library, containing 3,000 volumes, was formed. In 1848 the "Fish" Library of 6,000 vols., with a building for its reception, was offered to the city, but the gift was neglected, and as late as 1854 the city was without an entirely free library. A chapter is devoted to the history of the epidemics, and another to the floods which have periodically invaded the city of New Orleans. The book is handsomely printed and illustrated, but its value would be greatly increased by a comprehensive index.

Rudimentary Society among Boys. By JOHN JOHNSON, JUN., A.B. Baltimore, N. Murray, publication agent, John Hopkins University (Nov. 1884). 8vo, pp. 56.

As "the boy is father of the man," there is an obvious propriety in studying the politics and economics of the schoolroom and the playground. Prehistoric archæology has drawn much of its material from comparisons with the manners and customs of modern uncivilized races. If savage society by its analogies throws light upon the dim past, the study of the origin of institutions should not less be helped by a consideration of the methods, laws and customs which arise spontaneously in the juvenile world of a school. Yet Mr. Johnson is, we believe, the first to have noted the ways of boys under such conditions. His papers in the *Overland Monthly* for July and October, 1883, attracted a great deal of deserved attention. He is a teacher at the McDonough Farm School for Boys, and he gives a detailed and highly interesting account of the agrarian customs that grew up in that miscellaneous juvenile assemblage. The farm covers eight hundred acres, with adjacent woods abounding with birds' eggs and squirrels, which they could have for the trouble of taking. In autumn there were chestnut and walnut gatherings. There were abundant opportunities for the exercise of the hunting instinct. In the history which is here sketched the common land possessions of the boys were transformed in a certain measure into private property, including the right of the owner, on leaving school, to "bequeath"

his possessions to any one whom he might nominate. Quite a variety of tenures arose, and the landed aristocracy has had to encounter a socialistic agitation. The legislation is conducted by the Assembly, which closely resembles the gathering of the Russian commune as described by Wallace. But there are indications of the formation of an oligarchy. The arbitration of luck, the reverence for the letter even when opposed to the spirit of the law, that marks the early stages of the development of mankind, are seen here also. The entire essay is full of suggestive facts, and the method employed is one that seems likely to be fruitful in future investigations into "social embryology."

Bibliotheca Northamptonensis. Catalogue of a Special Collection of Printed Books relating to Particular Towns, Parishes, Seats, Quaint Customs, Historical Events, Family History, etc.; and referring to the History of the County of Northampton in general. Many presentation Copies, with Autographs and Inscriptions, 1800-1884. Collected by JOHN TURNER. (Northampton, 1884.) 8vo, pp. 34.

THIS is the catalogue of one hundred and sixty books and pamphlets collected by Mr. John Turner of Northampton. It was offered by Mr. Turner to the Northampton Museum Reference Library for £50. The offer was accepted, and this valuable collection of local books is now the property of the town of Northampton. Perhaps the most interesting of the books is a copy of *A Tour from Northamptonshire to London, interspersed with Anecdote and Sentiment*, by John Lee—the Beckford Library copy, with four pages of sarcastic notes by Mr. Beckford. Many of the other volumes have the autograph inscriptions and letters of the authors. The town of Northampton is to be congratulated for having secured this collection for the use of the public.

WE have received the following Booksellers' Catalogues:—William Brown, 36, Princes St., Edinburgh, No. 46 (Includes two Burns relics. One is the lease of the farm at Ellisland, each page signed by Robert Burns, and the renunciation entirely in his handwriting, and the other a copy of Gibbon's *Decline and Fall*, which has the poet's autograph); R. H. Sutton, 130, Portland St., Manchester, No. 16, part iii. (Africa, America, Angling, Cruikshankiana, etc.); E. Colwell, 149, Widemarsh St., Hereford; Trübner & Co. (Weihnachts und Lager-Katalog); Henry Young, 12, South Castle St., Liverpool, part lxxxi. (some "Stourhead heirlooms" from the library of Sir R. C. Hoare); Henry Gray, 25, Cathedral Yard, Manchester, No. 12 (Christmas 1884, Books relating to Scotland and Ireland and Miscellanea); J. W. Jarvis & Son, 28, King William St., London, W.C., No. 12 (Dickens, Shelley, Keats, Byron, etc.); Bertram Dobell, 62, Queen's Crescent, Haverstock Hill, London, N.W., No. 27, Dec. 1884, (Shaksperiana, etc.); Walter Scott, 7, Bristol Place, Edinburgh (No. 11, 1884); Trübner & Cie (Livres d'Etrennes); C. Herbert, 319, Goswell Road, London (Remainders, etc.); W. Downing, 74, New St., Birmingham (Early English Books, etc.); Andrew Iredale, Torquay, No. xix. (Devonshire and Witchcraft); Firmin Didot & Cie, Paris (Etrennes); Trübner & Cie (Bruckmann's Festgaben, Bücher, und Bilder); C. Lowe, Broad Street Corner, Birmingham (No. 123, 1884); James Wilson, 61, Oxford Street, Manchester (No. xlii.); J. Salisbury, 48, Paternoster Row, E.C. (Musical and Topographical); Arthur Reader, 1, Orange St., Red Lion Square, W.C. (Drama, Early Woodcuts, etc.); W. P. Bennett, 3, Bull St., Birmingham (Emblems, Percy MSS., etc.); Thomas Wilson, 142, Oxford St., Manchester (No. 42, 1885).



BIBLIOPHILE'S KALENDAR.



WE take the following bibliographical note from Mr. W. Downing's catalogue: *Some Account of Napoleon Bonaparte's Coming on Board H.M.S. the "Northumberland," Aug. 7th, 1815, with Notes of Two Conversations held with him on that day*, by the Hon. W. H. Lyttelton; sm. 8vo, Privately Printed, 1836. Excessively rare, only fifty-two copies privately printed by Lord Lyttelton. "The account was drawn up on the evening of the 7th (immediately after Waterloo), under the correction of Lord Lowther, who witnessed all that he described; and leaving the ship at the same time with me, conversed with me on the subject, and compared his recollections with mine, till we reached our inn for the night, when we sat down and committed them to paper in the best manner we could." This is from Lord Lyttelton's note in the book.

THE interest in the ancient Alexandrian Library continues unabated. Herr W. Busch has just published through Fock of Leipzig, *De Bibliothecariis Alexandrinis qui feruntur primis*.

AMONGST recent Spanish publications is a *Cancionero del Siglo XV., existente en la Biblioteca de S.M. el Rey D. Alfonso XII., con una carta del Sr. D. Manuel Cañete, por D. A. Pérez Nieva*. (Madrid: Librería de Fernando Fe, 1884.) It is a quarto of 302 pages, and of considerable interest for the literary community of Spain.

THE attention of the last meeting of the Philadelphia Academy of Natural Sciences was called by Dr. D. G. Brinton to a full-sized impression of the figures on a "Meday stick" or praying board in use by the Algonquin Indians. These sticks are used as aids in repeating the chants in the great medicine lodge. The one from which the impression was taken is nineteen inches long, two and three-quarter inches wide, and is made of hard wood. The figures engraved on it are over five hundred in number, chiefly representing plants, and are engraved with a knife, although the native name of the object, *massinahican*, meaning literally "a piece of wood marked with fire," indicates a use of the object anterior to a knowledge of metal gravers. The characters are of two kinds, notches and drawings of objects. The former are believed to indicate the rhythm of the chant, while the latter suggests the words. The text of several such songs has been printed. They are usually employed to obtain success in the chase or restoration to health. The latter appears to be the nature of the present specimen, judging from the numerous plants depicted. It was remarked that these tablets could not be considered specimens of Algonquin art, as the characters had not pictorial effect, but were used for the sole purpose of suggesting ideas.

THE New York *Nation* has an interesting notice of *The Early Records of Lancaster, Massachusetts, 1643—1725*, edited by Henry S. Nourse, M.A. (Lancaster, 1814). The Apostle Eliot appears in these pages visiting the hopefully-converted Nashaways (after whom and their river the town was originally named), and again deploring that "Sathan hath so emboldened the Pauwauces" among them that the pow-wowing was revived. The same diabolical agency had been manifested at the very beginning of the settlement, when Dr. Robert Child, of Corpus Christi College, Cambridge, England, petitioned for the enlargement of political and religious privilege, and was incontinently driven back across seas. Somewhat later Satan possessed the mind of Elizabeth, the wife of John Hall, who perplexed a visitor from Cambridge, Mass., with the demand "whether all things were not common now as in the apostles tyme, & before that Sr. Phillips could give answer she did further say that this is my judgment, that all things are common, mens wivies alsoe"—a distinct forecast of the Oneida Community. That Lancaster was still regarded, in witchcraft time, as a refuge for the minions of the Evil One, is shown in the case of John Willard, who, says Calef, "had been employed to fetch in several that were accused; but taking dissatisfaction from his being sent to fetch up some that he had better thoughts of, he declined the Service, and presently after he himself was accused of the same crime, and that with such vehemency that they sent after him to apprehend him: he had made his escape as far as *Nashaway*, about forty miles from *Salem*: yet 'tis said those accusers did then presently tell the exact time, saying now *Willard* is taken." Steven Day had stood up for Goodwife Hall as long as he could, acting as a sort of buffer between her accuser, his neighbour Whaley in Cambridge, and herself, a neighbour of his grandson Boardman in Lancaster, whom he often visited. His tribulations as a printer receive proper mention in this volume, his being the first press set up in America north of Mexico. Dr. Trumbull has shown, by the way, that the patron who brought him over was the Rev. Jose or Josse (not Jesse) Glover.

DR. CASARTELLI contributes to the *Museon* an essay on the antiquity of the "Dinkart," a matter of considerable importance to the student of the Parsee religion. Dr. West thinks that it took its present form about A.D. 900, whilst the Parsees attribute it to a very remote antiquity. Dr. Casartelli, whilst recognising that it has been written at various epochs, thinks that many passages even in their present form belong to the epoch of the Sassanides.

PROFESSOR JOHN STUART BLACKIE recently made the following remarks at a public lecture: "I sometimes wish myself back in the middle ages, when the minstrel was the only teacher, and when singing was almost the only sermon. And I will tell you why. It is because reading is a dull, stupid kind of thing; but singing stirs up the whole soul. I can tell you that in the best days of the world there was no reading, and there were no books at all. Homer never saw a book—never could have seen a book; and I think we see a great deal too many books. A great number of people become mere reading machines, and have no living functions at all."

FROM the *Cape Times* we hear of the publication of *Simon Van Leeuwen's Censura Forensis Translated into English*, Part I., Book II. *The Law of Things*, by A. J. Foord, B.A., LL.B. (Cantab.), of the Inner Temple, Barrister-at-Law, and Advocate of the Supreme Court of the Cape Colony. (Cape Town: J. C. Juta, 1884.) One of the notes quotes from Besoldus a nice problem in the law of property. "In the courtyard of one Baran there dwells a cock belonging to A, a white hen belonging to B, and a black hen belonging to C. The white hen lays an egg, and the black hen sits on and broods over the said egg. Thereafter a chick is hatched in the court-yard. The question is whether the said chick belongs to all the aforesaid persons, or to which of them. Besoldus concludes that it vests in C, the owner of the black hen. But see Grotius, etc., cited also by our author on this topic." But doubtless the entire brood of fowls would not satisfy to pay for the settlement of the question.

M. FERDINAND DENIS is translating into French the *Cartas de Affonso d'Albuquerque*, and has written to the Lisbon Academy to express his sense of the service which the publication of those documents has been to historical science.

THE *Bulletin du Bibliophile* contains several articles of great interest. M. Victor Devley continues his translations of Petrarch's letters; the monograph on the mother of Chevalier de Boufflers is continued. The "Touriste Bibliophile" describes the MSS. of Leonardo da Vinci in the Ambrosiana, and M. C. Briquet discusses "La Légende paléographique du Papier de Coton."

THE New York *Critic* says that the library of the late Alexander Farnum, of Providence, which was sold by George H. Leavitt & Co., netted nearly \$15,000, several books bringing two or three times their normal market value. The following were among the more important prices obtained: *Dibdin*, 24 vols., \$1008; *Dibdin*, 6 vols., \$420; *Aldine British Poets*, 53 vols., \$265; Taylor's *Aristotle*, 10 vols., \$105; Audubon's *Birds*, 7 vols., \$115.50; *British Poets*, 130 vols., \$308.75; unique copy of Byron's *English Bards*, \$105; *Dibdin's Thomas à Kempis*, \$70; Irving's *Life of Washington*, unique copy, 5 vols., \$155; Maberly's *Print Collector*, \$115; unique Rogers's *Pleasures of Memory*, \$50; Ruskin's *Modern Painters*, 5 vols., \$260; Ruskin's *Stones of Venice*, \$156.

VARIOUS persons, who are supposed to be the originals of characters in Thackeray, are identified or indicated in Mr. Edmund Yates's *Recollections*. These clues are thus summed by Erastus Brainerd in the *Philadelphia News*. Mr. Yates himself is made to figure as Grubstreet in *The Virginians*, as the result of his Garrick Club difficulty with Thackeray. Alfred Bunn, the manager, is said to have been the original of Dolphin in *Pendennis*; John Rhodes, who kept the "Coal Hole," was Hoskins of the Corn of Harmony in *The Newcomes*. Little Nadar, an improvisator, was the original of Sloman. The cider-cellars, an oyster-house next to the stage-door of the Adelphi Theatre, was the back kitchen of *Pendennis*. "Hodgen," the bass singer in *Pendennis*, and his song, the "Baby Snatcher," was one Ross, and the song "Sam Hall." Andrew Arcedeckne, a quaint, kind-hearted oddity, figured as Foker in *Pendennis*. In the *Book of Snobs* Captain Shindy was a Mr. Stephen Price of the Garrick Club. Another member was Wyndham Smith, who was described among the sporting snobs. A Captain Granby Colcraft was the Captain Granby Tiptoff of the *Book of Snobs*. Theodore Hook sat for Wagg in *Pendennis*. Major Pendennis's noble friend, Lord Colchiam, was the notorious Lord Lonsdale of the day.

DR. VLADIMIR PAPPALAVA, of Zara, Dalmatia, is compiling a bibliography of international law, public and private, which he desires to make as complete as possible. He therefore appeals to all those who have published books, pamphlets, or even single articles upon any topic of international law, to send him the exact title of their works, with place and date of publication; and, if their works have been reviewed in any journals or magazines, he desires a list of such reviews, with exact references to the journals in which they appeared (number and page).

THE French Bibliothèque Nationale has received by the bequest of M. Victor Edouard Husson, better known as Fleury, a collection of drawings, portraits, engravings, etc., extending to about 16,000 separate articles.

IN another column we give some additional details by the Rev. Cecil Moore respecting Bishop Moore, "the Father of Black-Letter Collectors." The account of that learned prelate which appeared in the *Bibliographer* has been reprinted, and Mr. Moore would be greatly obliged for any additions and corrections, with a view to their being incorporated in an enlarged edition, to be entitled *Life and Times of Bishop Moore*, with letters and correspondence.

WE have received from Mr. James Simpson a copy of *The Church of England and the Gipsies*, a tract of 3 pp., issued at New York, December 1884. It deals with the condition and prospects of this interesting people, who for three centuries have been a puzzle to ethnologists. Mr. Simpson has made many contributions to this subject.

WE have received from Mr. Frank Pacy, the present librarian, a catalogue of the books in the Richmond Free Public Library, comprising reference, lending, and juvenile departments. This second edition, like that which preceded it, was arranged by the late librarian, Mr. Alfred Cotgreave, and shows in alphabetical form the titles and subjects of 11,190 vols.

A MEETING of the Lancashire and Cheshire Antiquarian Society was recently held in the Chetham Library, Manchester, when an address was given by the Rev. G. C. K. Gillespie on the Oriental Books and MSS. in the Chetham Library, with special reference to those bearing on Biblical criticism. Mr. Gillespie is reported by the *Manchester City News* to have said that when he began to prepare his address he found the collection of Oriental MSS. and books on Oriental subjects to be extensive and important, but wholly unclassified. The number of works, many of great value and rarity, is about 450. His first business was necessarily to extract the titles from the heterogeneous mass, and, this done, a system of arrangement reduced them to order in about ninety sections. To present these in any detail would be neither interesting nor serviceable, if indeed it were possible in the time of a lecture. A more general reference will, however, serve to supply a conspectus from which any student can easily select his special object of interest. Beginning with Chinese, it is to be noted that its literature is, geographically, historically, and ethnologically, the richest in Asia. With the collection in the Chetham Library a student, with the aid of Medhurst's Dictionary, might attain a high efficiency. In Sanskrit there are several examples, including the *Hitopadesa* and the *Bhāgavad Gītā*. There are several books in Marathi (written in a character derived from the preceding, and spoken by 15 millions in part of the Deccan and the Konkan coast), Bengali (36 millions), Telugu, "the Italian of India" (nearly 16 millions, from Madras to Hyderabad), and Tamil (16 millions, from North Ceylon, Cape Comorin to about 100 miles north of Madras along the Coromandel Coast). Persian is fairly well represented in print and MS. Its great poets, Ferdusi, A.D. 940, and Hafiz, 1300, are here in MS. and in translation. Among others are the important works on this subject of Mr. S. Robinson, of Wilmslow, whose recent death, at the age of ninety, has removed from our neighbourhood a distinguished Orientalist, who introduced to English readers the life and writings of Ferdusi. The Arabic writings include the famous book of the life and deeds of Timur Beg (fourteenth century), called Timur leng (the lame), corrupted into Tamerlane. The story of his conquests, the basis of many a wonderful legend, reads like a novel in the pages of Gibbon. It was from this book, the work of Ahmed Ebu Arabsich, that Gibbon derived the bulk of his facts, emulating the florid eloquence of his informant. The book in this department is, of course, *Al Koran*, of which a fine Turkish copy is here. Ancient Egyptian literature has received so much wholly new light from recent discoveries, that the older books in this collection have lost much of their supposed authority, though little of their interest. An exception must, of course, be made in the case of Belzoni's works, which trench upon the margin of present-day knowledge. To these must be added the valuable collection of autotypes of Papyri from the British Museum. Another branch of Biblical Archaeology is well but insufficiently illustrated, one book besides that of Layard on the Cuneiform Inscriptions being of special interest—Sir Henry Rawlinson's account of the now famous Behistun inscription, which gave the key to a great section of Perso-Babylonian history. Of versions of the whole or parts of the Old and New Testaments there are nearly seventy, most with commentaries, including more or less fully those in Ethiopic, Arabic, Coptic, Hebrew (N.T.), Persian, Turkish, and Syriac. The Syriac, derived from Hebrew through Chaldaic, is known in four versions, the Peshito, Philoxenian, Karkaphensian, and Curetonian. The first of these is here, in one of the best editions. Among the authoritative books on Old Testament Exegesis (about eighty in number) are the commentaries and treatises of Abarbanel, Cocceius, Clericus, Leusden, Carpzov, Schulz, Dindorf, Michaelis, Buxtorf, Calmet, and others, including Lightfoot, the study of whose *Horæ Hebraicæ et Talmudicæ* sheds a new light on the modes of thought and expression in New Testament times. From the sources here to be found are drawn most of the important facts stated in even modern commentaries, except only with regard to matters of later discovery. The Hebrew learning shown in this section is unsurpassed. One department of Exegesis demands separate notice. The range of Rabbinical comment is very extensive, and here very well represented by good editions of nearly all its important works. After describing the copies of the Talmud contained in the Library, Mr. Gillespie concluded by enumerating the necessary books of reference, such as Concordances, Dictionaries, and Vocabularies, which are here at the command of the student.

THE hundredth anniversary of the establishment of his printing business in America by Mathew Carey occurred in January, and Mr. Henry Carey Baird, the present head of the firm, marks the anniversary by the publication of a volume, the title of which will be *A Century of Publishing and of Public Spirit as Illustrated in the Lives of Mathew Carey, Henry C. Carey, and Edward L. Carey*. It will also contain a bibliography of the writings of the Careys.

WE have received the second part of the reprint of the travels of Wertomannus. It is equally quaint and interesting as the first part, which we have already noticed.

THE November part of Dr. Petzholdt's *Neuer Anzeiger* contains the following articles: "Zur Medicinischen Bibliographie;" "Chronologisches Verzeichniss Englischer und Amerikanischer Schriftsteller und Anonymer Schriften auf dem Gebiete der Stenographischen Litteratur;" "Der Antiquar und Bernard Quaritch;" "Lepsius und Graf von Korff." In the December number the learned editor takes leave of his readers, resigning the position he has held so long on the ground of failing health. It would be difficult to name another man who has laboured so long and indefatigably in the cause of bibliographical knowledge.—In the November *Centralblatt für Bibliothekswesen* the chief articles are as follows: "Ueber indisches Bibliothekswesen," von A. Führer; "The Frederik-Müller-Fond and its First Publication," von P. A. M. Boele van Hensbroek; "Ein Codex Corvinianus in der Hamburger Stadtbibliothek," von Isler. The December part contains:—"Ueber die Ordnung der Büchertitel im systematischen Kataloge," von Dr. Karl Uhlig; "Ein literarischer Fund," von Julius Rathgeber; "Aus der Praxis," von Dr. Kerler; "Mittheilungen aus und über Bibliotheken." The January number contains: "Ueber die Einrichtung der alphabetischen Hauptkataloge öffentlicher Bibliotheken," von Dr. Adolf Keysser; "Ein altitalienischer Kupferstich aus dem Nachlasse Hartmann Schedels," von W. Meyer; "Der Tractatus de Sacrificio Missæ, Moguntizæ," von Falk.

THE excellent *Monthly Reference Lists* of Mr. W. E. Foster are brought to a close with the December issue, but a similar feature is to be introduced into the *Literary News*. The subjects in the last number are "Dr. Johnson" and the "Rise of the French Drama."

AMONGST the coming sales we may mention that of the Earl of Jersey's library at Osterley Park, and that of the remarkable collection made by the late Mr. G. W. Napier, of Alderley Edge.

THE *Bulletin* of the Library Company of Philadelphia contains a lengthy list of the issues of the press in Pennsylvania from 1770 to 1776, by Mr. Charles R. Hildeburn.

IN the fourteenth annual report of the Leeds Free Public Library and Museum, Mr. James Yates records the issue of 652,594 volumes during the year. The Institution is now lodged in the Municipal Offices, which are lighted by electricity. The Reference Library, of 32,000 volumes, was opened after nine days occupied in the removal.

THE LEGAL ASPECT OF PUNCTUATION.—A keen sense of the libellous must be credited to M. de Bouillé, of Nièvres, who in 1880 had his feelings outraged, not by the actual words of an article in the *République de Nièvres*, but by the manner in which they were punctuated. The newspaper remarked that "la présidence de la Société d'Agriculture vaut à son titulaire, M. de Bouillé, un honneur qui n'est pas exempt de profits!!" This statement may be open to various interpretations, complimentary or otherwise, but the series of notes of exclamation with which it was followed appeared to be clearly defamatory in the eyes of M. de Bouillé. The tribunal to which he appealed, however, believed in the liberty of unlicensed punctuation, and refusing to see slander in perhaps superfluous !! rejected his plaint and condemned him in the costs of the proceedings.

SOME OF MRS. STOWE'S CHARACTERS.—Most successful novelists draw their characters from the life, but so many changes are made in reproducing them in fiction that they need not be regarded as portraits. The novelist only takes such traits as suit his purpose. It is said that Lewis Clark, Oberlin, Ohio, is the "George Harris" of *Uncle Tom's Cabin*. His skin and beard are almost white. His mother, he says, was a handsome quadroon, the daughter of her master, and his father was a Scotch weaver, who fought in the revolutionary war. He was born in Kentucky in 1814, and was a slave until he was twenty-seven, when he escaped. One of his daughters is a school teacher. He supplied Mrs. Stowe with many incidents for *Uncle Tom's Cabin*. The original "Uncle Tom," Josiah Henson, was not whipped to death, and became a clergyman. He visited England a few years ago, and had an interview with the Queen. The crossing on the ice by a woman was in 1841. "Eva" was Mary A. Logan, who lives in the South.



A MACAULAY MYSTERY.

BY CHARLES W. SUTTON.

IN 1831 Dr. Lardner announced on the advertisement sheet of his *Cabinet Cyclopædia* the publication, on Nov. 1st, of "*A View of the History of France, from the Restoration of the Bourbons to the Revolution of 1830*. Complete in one volume. By T. B. Macaulay, Esq., M.P." This was a work which Dr. Lardner had in the previous year asked Macaulay to write. Macaulay had already undertaken to contribute an article to the *Edinburgh Review* on the "State of Parties in France"; but the arrangement was rescinded through the jealousy of Lord Brougham, who, as is well known, was all-powerful in the management of that journal. Macaulay alludes to the matter in a letter to Macvey Napier, written from Paris on Sept. 16th, 1830, in which the following passage occurs:—

"I ought to tell you that I had scarcely reached Paris when I received a letter containing a very urgent application from a very respectable quarter. I was desired to write a sketch, in one volume, of the late Revolution here. Now, I really hesitated whether I should not make my excuses to you, and accept this proposal, not on account of the pecuniary terms, for about these I have never much troubled myself, but because I should have had ampler space for this noble subject than the *Review* would have afforded. I thought, however, that this would not be a fair or friendly course towards you. I accordingly told the applicants that I had already promised you an article, and that I could not well write twice in one month on the same subject without repeating myself. I therefore declined; and recommended a person whom I thought quite capable of producing an attractive book on these events." (Trevelyan's *Life and Letters of Lord Macaulay*, 1876, i. 198.)

A month later (Oct. 16th, 1830) he again wrote to Napier:—

"A day or two after I had written to you from Paris, I heard again from Dr. Lardner, who mentioned his application to you. The rest need no longer be a secret. I have agreed to write an account of the political changes of France since the Restoration, and of this late Revolution, for his *Cabinet Cyclopædia*. I hoped to have finished this task by Christmas." (*M. Napier's Correspondence*, 1879, p. 93.)

He was unable to fulfil this hope, and we find him writing to Napier, Oct. 31st, 1831:—

"Lardner is very desirous to bring out my book about France, and I wish to finish at least the first part of it, before I do anything else." (*Ibid.*, p. 119.)

MARCH, 1885.

The editor in a footnote says that "no portion of it has yet seen the light"; and this agrees with the statement of Mr. Trevelyan. After the rejection of his article by the *Review*, Macaulay

"at once set to work upon turning his material into the shape of a volume for the series of Lardner's *Cabinet Cyclopædia*, under the title of *The History of France, from the Restoration of the Bourbons to the Accession of Louis Philippe*. Ten years ago (1866) proofs of the first eighty-eight pages were found in Messrs. Spottiswoode's printing office, with a note on the margin to the effect that most of the type was broken up before the sheets had been pulled. The task, as far as it went, was faithfully performed: but the author soon arrived at the conclusion that he might find a more profitable investment for his labour. With his head full of Reform, Macaulay was loth to spend in epitomising history the time and energy that would be better employed in making it" (*Trevelyan* i. 168.)

Now, curiously enough, a work on precisely the same subject, though with another title, came out in the same year in which Macaulay's was intended to have been published. It was issued in Dr. Lardner's *Cabinet Library*, which was a companion series to his *Cyclopædia*, with the following title—" *Historical Memoirs of the House of Bourbon*. In two volumes. London: printed for Longman, Rees, etc. 1831." These volumes are anonymous, but in Low's *English Catalogue of Books from 1835 to 1863* (1864, page 480) we find them ascribed to Lord Macaulay.

Here, then, is a little bibliographical problem. Did Macaulay write this book? If not, who is the author? Did the compiler use any of Macaulay's materials? Messrs. Longmans would in all probability, by a reference to their books, be able to solve the problem. The eighty-eight pages of proof spoken of by Mr. Trevelyan, could, at least, be compared with the earlier pages of the printed book.

TO THE READER.

(FROM THE LATIN OF JOHN OWEN.)

IF you find nothing to praise
 You have envious eyes;
 If you find nothing to blame
 You are not overwise.

CRITICISM.

(FROM THE SPANISH OF YRIARTE.)

LET every author take for rule
 This maxim true and terse:—
 If the wise don't praise 'tis bad,
 If the fools applaud 'tis worse.

SECTS OF THE SEVENTEENTH CENTURY.



THE seventeenth century was a period of remarkable religious excitement, and one result of the ferment was the upheaval of a number of sects, whose doctrines were bitterly denounced, and whose enthusiasm was sometimes repressed by persecution. It is to be regretted that for particulars of these obscurer forms of religious life we have largely to depend upon the statements of opponents. Controversy has never been distinguished for nice discrimination, and many of the charges of impure life so freely brought against English separatists may be dismissed without much ceremony. Enthusiasm has, however, sometimes a dangerous tendency when not restrained by sober reason. Some curious particulars of the sects of the seventeenth century are given by Ephraim Pagitt in a work which has now become rare, and of which we purpose to give an account. The copy now before us has the following title-page:—*Heresiography, or a description of the Hereticks and Sectaries Sprang up in these latter times. Declaring 1, Their Originall and first proceedings; 2, Their Errors and Blasphemies; 3, Their severall sorts; 4, Their Audacious boldnesse in these dayes; 5, The confutation of their Errours; 6, How they have beene punished, and suppressed amongst us heretofore. The fift Edition, whereunto is added Quakers or Shakers, and the Ranters, with an Alphabeticall Table. By Ephraim Pagitt. Mat. 15. 17. Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are ravening wolves.* London, Printed for William Lee, and are to be sold at his shop at the Turks-Head in Fleet-street, 1654.

There is, in addition, an engraved title-page which shows in separate ovals the Anabaptist, Familist, Divorser, Jesuit, Antinomian, and Seeker. The Anabaptist is represented as standing naked in water, and holding by hair and chin another brother who is stooping, and whose head is being plunged under the water. The Seeker has a staff in one hand and a lantern in the other. Opposite the frontispiece is a leaf containing the names of the sects, from which we take the following astounding list (in which the Adamites occur twice):—

Anabaptists.	Enthusiasts.
Brownists.	Liberi.
Semi-separatists.	Adamites.
Independents.	Hurites.
Familists.	Augustinians.
Adamites.	Bewkeldians.
Antinomians.	Melchiorites.
Arminians.	Georgians.
Socinians.	Menonists.
Antitrinitarians.	Pueris Similis.
Millenaries.	Servetians.

Hetheringtonians.	Libertines.
Antisabbatarians.	Deukians.
Traskites.	Semper orantes.
Jesuites.	Deo-relicti.
Pelagians.	Monasterichses.
Soul-sleepers.	Plunged Anabaptists.
Anti-scripturians.	Barrowists.
Expecters or Seekers.	Wilkinsonians.
Divorsers.	Johnsonians.
Papists.	Ainsworthians.
The Shaker or Quaker.	Robinsonians.
The Ranter.	Lemarists.
Muncerians.	Castalian familists.
Apostolickes.	Grindletonians.
Separatists.	Familists of the Mountaines ; Of
Catharists.	the valleyes ; Scattered flock.

In his dedication to the Lord Mayor, the Lieutenant of the Tower, the Recorder, Sheriffs, and Aldermen of London, the author emphatically bewails the arrival of a company of heretics :—

“ As the impure Familists who blasphemously pretend to be godified like God, whereas, indeed, they are devillified like their father the Devill.

“ The illuminated Anabaptists who blasphemously affirme the Baptisme of Children to be the marke of the Beast, and to come from Antichrist.

“ The Donatisticall Brownists, who in times past hid themselves in holes ; now lift up their heads, and vent openly their errors, infecting our people.

“ The Antinomians, who teach as I finde, such a fair and easie way to heaven, viz., That a man need not bee troubled by the law before faith, and that faith is not a going out of himselfe to take hold of Christ, but only a discerning that Christ is his, and that after this, such a man must see nothing in himselfe, have nothing, doe nothing, need no sorrow nor repentance, nor be pressed to duties, need never pray, unlesse moved by the Spirit : If he fall into sin, never the more disliked of God, nor his condition the worse : and that he must abide in the height of comfort, though he fall into grosse sinne. The novelty of this doctrine takes so well, or rather ill, that multitudes of simple men and women dance after their Pipes, they runne after these men as if they were mad, crowding the Churches, filling their doors and windowes.

“ The Independents trouble also our poore Church, who pretend that they have a perfect model of Church government, which Almighty God hath revealed to them, which many like better then the government of the Reformed Churches, being perswaded that in Independency they may have liberty to do what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

"The Arminians also an after-brood of the Pelagians, broach their erroneous opinions.

"The Sabbatarians affirme the old Jewish Sabbath to bee kept, and not the Lords day.

"The Antisabbatarians would have no particular Sabbath at all, but every day to bee a Sabbath to a Christian man.

"The Traskites, who would have us observe many Jewish Ceremonies.

"We have also Millenaries, who affirme that before the day of Judgment Christ shall come down from heaven, and reign with the Saints upon earth 1000 years in which time they shall destroy all the wicked, binding their Kings in chains, and nobles in links of Iron.

"We have Hetheringtonians, who hold a hodge-podge of many Heresies, troubling our peoples brains.

"We have also Socinians, who teach that Christ dyed not to satisfie for our sinnes: and also his Incarnation to be repugnant to reason, and not to bee sufficiently proved by Scripture, with many other abominable errors.

"We have Arrians, who deny the Diety (*sic*) of Christ.

"We have an Atheistical Sect, who affirm that men's soules sleep with their bodies until the day of judgement.

"We have Atheists too many, as among others, one was committed by a Justice of Peace, who mock'd and jear'd at Christ's Incarnation; his father was burnt at Tholouze, in France; he escaped unpunished among us: too many others we have.

"They preach, print and practice their heretical opinions openly: for books, *vide* the bloody Tenet, witness a Tractate of divorce, in which the bonds are let loose to inordinate lust: a pamphlet also in which the soul is laid a sleep from the hour of death unto the hour of judgment, with many others.

"Yea, since the suspension of our Church government, every one that listeth turneth Preacher, as Shoo-makers, Coblers, Button-makers, Hostlers, and such like, take upon them to expound the holy Scriptures, intrude into our Pulpits, and vent strange doctrine, tending to faction, sedition, and blasphemy.

"What mischief these Sectaries have already done, wee that have cure of souls in London finde and see with great griefe of heart: *viz.*, Our congregations forsaking their Pastors; our people becomming of the Tribe of Gad, running after seducers as if they were mad: Infants not to be brought to the Sacrament of Baptisme; men refusing to receive the holy Communion, and the Lords Prayer accounted abominable, etc. A Volume will hardly contain the hurt that these Sectaries have in a very short time done to this poor Church; and doth not the Commonwealth suffer with the Church? Whence are all these distractions? Who are the Incendiaries that have kindled and blown this fire among us, but these?"

Pagitt was not content with the arms of the spirit, but loudly invoked the sword of the State in defence of the orthodox religion. "A question may be

asked whether it be lawful for the Magistrates to use the sword against Hereticks? To this I answer: such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death; the reason is because they corrupt the Faith." He enlarges upon this point in a passage which contains an interesting reference to the precautions then taken against fire and plague:—

"The plague is of all diseases most infectious: I have lived amongst you almost a Jubile, and seen your great care and provision to keep the City from infection, in the shutting up the sick, and in carrying them to your Pest-house, in setting Warders to keep the whole from the sick, in making of fires, and perfuming the streets, in resorting to your Churches, in pouring out your prayers to Almighty God with fasting and almes to be propitious to you. The plague of Hæresie is greater, and you are now in more danger then when you buried five thousand a week. You have power to keep these Hereticks and Sectaries from Conventicles, and sholing together to infect one another. Fire is dangerous, many great Cities in Europe have been almost ruined by it: I have seen your diligence and dexterity in quenching it in the beginning: your breaking open your Pipes for water, making floods in your streets, your Engines to cast the water upon the houses: your industry and paines is admirable."

The Epistle to the Reader is subscribed

"So prayeth thine in the Lord,
"Olde Ephraim Pagitt."

The first section of the work is devoted to the Anabaptists, who are described as having their origin from Thomas Muncer and John of Leyden. The tragical story of these men is told in a bitterly partizan spirit. The Anabaptists of Moravia, he says, held that Christ was not true God. "I doe not find this to be maintained by our English Anabaptists, but to be the opinion of Servetus, who was burnt at Geneva, and his followers" (p. 14). He enters into a lengthy argument against their objection to infant baptism. He attributes to them a belief that oaths are unlawful; that a Christian man may not be a magistrate; and that Christians should not own private property. He also attributes to them the practice of polygamy, which is doubtless a slander. "In the Thames and Rivers the Baptizer and the party baptized goe both into the Rivers, and the parties to be baptized are dipped or plunged under water." He tells, with much gusto, of the punishment of various Dutch Anabaptists who had settled in England and would not conform; and he calls upon the Parliament to suppress them now that they have made their appearance in London. He quotes a pamphlet issued in 1642, from which it appears that there were then seven of their churches in the Metropolis.

Of the Brownists he gives an account chiefly derived from Thomas White's *Discovery*. They are refined Anabaptists, are innovators, bitter raylers, and magnifie their sect. "Where or when," asks Pagitt, "did our Lord take the keyes from the Church and give them to the multitude? How dare any Lay-

man presume to ordaine ministers, to binde and loose," etc. (p. 57). He refers to the quarrels of the Brownist Church at Amsterdam, and to the ineffectual charge of libel brought by Ainsworth and his friends against those who had traduced them. He recounts some unsavoury charges brought against certain of the members, and ridicules the manner of their psalm-singing: "by reason of the uncouth and strange translation and meter used in them, the congregation was made a laughing-stock unto strangers." He asserts that they had lay "prophets" in Ainsworth's congregation, who in doctrine mutually contradicted each other, and caused much confusion. They objected to set forms of prayer, and "they quarrell at the Lord's Prayer." Pagitt proceeds to discriminate the varieties of the Separatists. In addition to Brownists, there are Barrowists, Wilkinsonians, Johnsonians, Ainsworthians, Robinsonians, and followers of John Smith and Thomas Lemar. We have then an account of "how these sectaries have been punished." He regards the Independents as separate from the Brownists,—in which he is historically incorrect. He points out their protest against tithes, and against set prayers. "Again, some of them will not use the Lord's Prayer, preferring their own before it." Women, he says, were the founders of Simpson's church at Rotterdam: "a woman led away Mr. Cotton, and with him a number of the best note in New England. . . Yet none in Holland did ever give unto women power of debating in the face of the congregation, determining Ecclesiasticall causes, in which our London Independents exceed all their brethren. . . . For the marriage blessing they applaud the Brownists doctrine, they send it from the Church to the Towne-house. The prime of the Independent ministers now at London have been married by the magistrate."

Concerning Divorces "Mr. Milton permits a man to put away his wife upon his mere pleasure, without any fault in her, but for any dislike or disparity in nature." There are several other references to Milton's views. "Those I term Divorsers," says Pagitt, "that would bee quit of their wives for slight occasions, and to maintain this opinion one hath published a Tractate of Divorce, in which the bonds of marriage are let loose to inordinate Lust, putting away Wives for many other causes besides that which our Saviour only approveth, namely, in the case of Adultery, who groundeth his errour upon the words of God (Gen. ii. 18), 'I will make him a help meet for him.' And, therefore, if shee bee not an helper, nor meet for him, he may put her away, saith this Author" (p. 129). In their solemn worship "ofttimes they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalm, and another to bless the people. . . . When the exercise of Prophesie is ended, they use an ordinance of questioning the Preacher and Prophets about any point of Doctrine. . . . At Arnheim they had a singing Prophet, who singed an Hymn of his own making in the midst of the silent congregation."

In the following passage the author contrasts the Independents of England and New England:—

"They doe not communicate once a Moneth as in New England, but once every Lords-day ; too much like the daily Masses of the Church of Rome. They have no preparation of the Flock before, no Sermon in the weeke before, not as much as warning nor catechising among them.

"When they come to the action, there is no more than one little discourse, and one short Prayer of the Minister all the time of the participation. There is nothing in the Congregation but a dumb silence, no reading, no exhortation, no Psalm.

"The New English do account sitting at Table not onely to be necessary, but to be part of our imitation of Christ, and a right significant : but the Independents at London doe vehemently contend for the needlessness of any to come to the Table. The Brownists of Amsterdam have no Table at all ; they send the Elements from the Pulpit by the Deacon to the congregation.

"They teach all outward signes of worship in the time of the administration to be Idolatry, and hereupon declare the necessity of all men to keep on their hats.

"After the Worship is ended, the Congregation is not dismissed, but be present to hear, judge, and avow at every act of Discipline.

"They are much for private meetings, in which they usually frame the members of other mens Congregations into their new mold, which the Brownists, and they of New England have relinquished, having felt the bitter fruits of such meetings.

"They flatter the Magistrate, and slander the Reformed Churches without cause.

"Some of them are for the abolition of all Magistracie, denying them any power over the godly, and others have denyed the lawfulness of Magistracy.

"They give to their Ministers power to sit in civil Courts, and to voice in the election of the Magistrates.

"They offer to perswade the Magistrate contradictory principles according to their own interest. In New England perswade the Magistrates to kill all Idolaters and Hereticks, even whole Cities, men, women, and children : But here they deny the Magistrate all power to lay the least restraint upon the grossest Idolaters, Apostates, Blasphemers, or the greatest enemies of Religion.

"To conclude, Independencie is much more dangerous then Brownism, som of them have a touch of Arminianism in the real sanctification of all baptized Infants ; others of the Enthusiasms in their contemplation of God without Scripture ; others of the Libertines blaspheming God as the Author of the sinfulness of sin, of the Arminian reprobation. A fourth hold Antinomian, Montanistick, and Familistick Tenets ; the whole City hath been filled these many years with the noise of Socinianism ; of a fift, many of them are passionate for a full liberty of all Religions in every State" (pp. 78, 79).

The "Family of Love" was the name applied to a sect founded by David George of Delft, who is said to have claimed to be the Messiah. He died in

1556, and his disciples were disconcerted by the failure of his promised resurrection. He was succeeded by Henry Nicholas (Hendrik Niklas), who was the author of many books that were turned into English in the reign of Elizabeth, when his followers were harshly treated. There was a renewal of the sect in the time of the Commonwealth, and Pagitt styles them "one of the most erroneous and dangerous sects that ever was." He states that they asserted that Christ is not God, and is "not one man but an estate and condition in men common to so many as have received H. N. his doctrines." Pagitt gives a catalogue of fifteen of their "blasphemous errors," but how far he understood their mystical doctrines may be doubted. Amongst varieties of Familists he names the Castalian order, who held "that Turks and Pagans may be saved if they love well, although they never heard of Christ." The Grindletonians, he states, held that the Sabbath is to be held but as a lecture day.

The Adamites received their name from a religious aversion to clothing, a dislike which has been an occasional characteristic of theological enthusiasm in various ages. In Amsterdam a number of these enthusiasts went about crying, "Woe, woe, woe! the divine vengeance, the divine vengeance!"

The first Antinomian in England that Pagitt could hear of was Mr. John Eaton, who had been a scholar of his, and who was imprisoned in the Gate-house at Westminster. As to the "stirs raised by the Antinomians and Familists in New England," he quotes Wells. He gravely tells us of monstrous births amongst them as evidence of the unsoundness of their doctrine. They were punished by the American Puritans.

"A seditious minister, one Mr. Wheelwright, was one, and Mistris Hutchinson another, was going to plant her selfe in an Island, called Red Island under the Dutch, where they could not agree, but were miserably divided into sundry Sects; removed from thence to an island called Hell-gate, where the Indians set upon her and slew her and her daughter, and daughters husband, children and family; some report that the Indians burnt them" (p. 101).

The Arminians, "called also Remonstrants," are objectionable to Pagitt for their views as to predestination, and as to Christ's death and the redemption of men by it. "Sith we cannot," he says, "ourselves thinke one good thought; let us not in the work of salvation attribute anything in ourselves, but to God let us give all the glory."

Socinianism is in his eyes "a compound of many pernicious and antiquated errors, in which are revived those especially of these five sects—viz, the Ebronites, Arians, Photinians, Servetians, Antitrinitarians, with which are joyned the Samosatensians and Savellians, of whom also they partecipe." Then of the "Antitrinitarians or new Arrians," he says: "These heretics have been heretofore burnt amongst us, as Anno 1611, March 18. Bartholomew Legate, an obstinate Arrian, was burnt in Smithfield; he refused all favour, contemned Ecclesiastical government. And in the month of April following, one Edward Wightman was burnt at Lichfield for the same heresie. Queen Elizabeth of blessed

memory, hearing of them, said, she was very sorrowfull to heare that she had such monsters in her Kingdome ; and truly, it grieveth me very much to relate their blasphemous and divellish opinions" (p. 117).

The doctrine of the Millenaries is said to be "most dangerous for all estates," since those holding it looked for the immediate Kingdom of Christ upon earth, and to promote it "teach that all the ungodly must be killed." In this brief notice we have probably a reference to the Fifth Monarchy Men, who, in 1654, were in trouble for their supposed disaffection to Cromwell.

John Hetherington, a boxmaker, held that the Sabbath since the Apostles' time was of no force, and that Esdras was canonical. In some other matters he agreed with the Familists, but in 1627 made a public recantation at Paul's Cross, and afterwards wrote against his former friends.

The sects varied greatly in their views as to Sabbath observance. "These Anti-Sabbatarians," observes Pagitt, "hold the Sabbath day, or that which we call the Lord's day, to be no more a Sabbath ; in which they go about to violate all Religion ; for take away the Sabbath and farewell Religion." At the other extreme were the Traskites, of whom he says, "So called of one Mr. John Trask, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Christian Sabbath. One Theophilus Braborn endeavoured with him to bring back the Jewish Sabbath, and to that purpose writ a book in the yeare 1632.

"The Positions concerning the Sabbath by them maintained were these :—

"1. That the fourth commandement of the Decalogue, Remember the Sabbath day to keep it holy, etc. (Exod. 20) is a divine precept : simply and entirely Morall, containing nothing legally Ceremoniall in whole or in part, and therefore the weekly observation thereof ought to be perpetuall, and to continue in full force and vertue to the worlds end.

"2. That the Saturday, or the seventh day in every weeke, ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospell, as it did the Jewes before the comming of Christ.

"3. That the Sunday, or Lords day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth commandement. Of this opinion was Theophilus Braborn. As the Anabaptists will have no children baptized, because there is no expresse command for it in the Scripture ; so these Sabbatarians will have no Sunday, because they can find no expresse Text for the alteration of it. John Trask for his Judaicall opinions was censured in the Star-Chamber to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet, there to remaine prisoner : three yeeres after he writ a recantation of all his schismaticall errors.

"Also Theophilus Braborn had his doome in the Star-Chamber, and afterward renounced his errors by conference had with Doctor White, Lord Bishop of Ely, which caused him to write a booke of the sabbath.

"For the observation of the Lords day, we read there is among others a treatise of Doctor Bonners, called (a profitable and necessary doctrine), wherein on the fourth commandment sunday is often called by the name of Sabbath, and therein (saith he) we must have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publicly ; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spirituall edifying both of our selves, and also of our neighbours ; and that every one must instruct his children, servants and family in vertue and goodnesse : and as St. Augustine saith, Sermon. 251. Let us work, and see that our rest be not vaine or fruitless, but that we being sequestered from all rurall works, and from all business, doe from the evening on the Saturday untill the evening on the Sunday, give our selves to divine service. Only and after such sort we doe duly or well sanctifie the sabbath of our Lord : And to prove the sabbath day to be kept, he citeth Gen. ii. 5 ; Exod. xvi. 25 ; Exod. xxiii. 12 ; Exod. xxxi. 14 ; Exod. xxxv. 2 ; Numb. xv. 35. Some Christians their be that keep both Saturday and Sunday, as the Ethiopians" (pp. 120, 121).

Of the Jesuits he says, "These are the most pernicious and dangerous sect of all others. These are not Ignorant Sots like the Anabaptists, but educated and brought up in all manner of human learning, and so more able to doe mischief."

The errors of Pelagius "reviving," Pagitt gives some account of his heresies, and passes on to the "Soul-sleepers," who do not appear to have attained to the dignity of a sect. All that is said appears to be directed against the anonymous treatise on *Man's Mortalitie*, by Overton. The "Anti-scripturians" have a sufficiently explanatory designation. The "Seekers," or "Expecters," were those who had lost sight or hope of the Church, and were waiting for the appearance of the Truth. The "Papists" are ranked by Pagitt amongst modern sectaries, "since their Trent conventicle," and he enters into a long discourse of their points of difference from Protestants.

The Quaker, he says, "is an upstart branch of the Anabaptists lately sprang up, but thickest set in the North parts." The followers of Fox are roundly abused by Pagitt. "They gather together to exhort one another day and night. . . Not seldom do they rush into market-places, crying 'Woe, woe, to the wicked.' . . In their private conventicles they pretend to acting of miracles, as turning water into wine, dispossessing of divells, etc."

The Quakers, of course, denied the power and office of bishops, priests, and deacons ; they called churches idol temples and steeple houses ; they disallowed tythes, formal singing, baptism and sacraments, and claimed that "the light within them is the Holy Ghost." After charging them with affecting nakedness, Pagitt declares that "They are a desperate, furious, bloody kennel, who in the general liberty, as it is called, of tender consciences, but indeed of Hereticall, Atheisticall professions, have infected many innocent harmless soules, and will, if in policy they bee not suppressed, perhaps root out all pietie, order, and humanity

amongst men." These violent diatribes read strangely by the light of the after history of Quakerism, which has given to the world some of the purest women and philanthropic men that later ages have seen. What a contrast between the estimate of Pagitt and that of Charles Lamb, who says: "Every Quakeress is a lily, and when they come up in bands to their Whitsun conferences, whitening the easterly streets of the metropolis, they show like troops of the shining ones."

"The Ranter," says our author, "is an uncleane beast, much of the same make with our Quaker, of the same puddle, and may keep pace with him; their infidelity, villanies, and debochments are the same, only the Ranter is more open and lesse sowre, professes what he is; and as he has neither Religion nor honesty, so he pretends to none. . . . It is a maxime with them, that their is nothing sin, but what a man thinks to be so." He accuses them of fondness for lascivious songs, and denying the authority of the magistrates.

From a postscript we learn that Pagitt's harsh and intolerant language was resented. "Since the publishing of this 'Heresiography' I have been abused beyond measure, not only with reviling language, but also in my estate. Some sectaries of my parish denying now to pay me anything at all; affirming that they are to maintain the minister of their own congregation, and that which troubleth them is my defence of tithes, and the ordinance of Parl^t for the true payment of them."

Such are the most interesting points in this quaint book. Much of it is occupied with details of the foreign history of those sects who had some English adherents. The author is a man of hard prejudices and violent language, but in spite of his partizanship, he has left a very curious picture of the religious world, at a moment when toleration of theological differences was beginning to be recognized as the fitting attitude of the State. How little this was understood we may judge from the outspoken demand of "old Ephraim Pagitt" for the summary suppression of those who did not agree with his declaration of faith.

RECIPROCITY DESIRED.

(FROM THE LATIN OF JOHN OWEN.)

WHEN thy verses praise me,
'Tis that mine may praise thee.

THE POET TO THE CRITIC.

(FROM THE FRENCH OF SCÉVOLE DE SAINTE-MARTHE.)

I CONFESS that as a rule
Every poet is a fool;
But,—and you may serve to show it,—
Every fool is not a poet.

BERQUIN'S LOOKING-GLASS FOR THE MIND.



THERE are few departments of literature in which greater changes have been made in the last hundred years than in books for the young. The little masters and misses of the present day are catered for with an amount of literary and artistic skill that is certainly remarkable. Perhaps the greatest danger of the present is that which arises from the embarrassment of riches. The very cheapness and abundance of good juvenile books may make them less prized by the children, and bring about that contempt which is bred of familiarity. Against any possibility of such a danger may be set the beneficial influence on young minds of the artistic excellence and literary taste that characterise the best of the publications now prepared for the market of the nursery.

One of the pioneer books of English juvenile literature is the *Looking-Glass for the Mind*, which first appeared in 1792, and of which a careful reprint has just been issued by Newbery's successors, Messrs. Griffith, Farran, Okeden and Welsh. There are some books to which Topsy's theory of growth rather than of birth is fairly applicable, and the *Looking-Glass for the Mind* is one of them.

The immediate author was the Rev. W. D. Cooper, who at one time wrote extensively for Newbery, and was the compiler of several popular histories of England, Greece, and other countries. It would have been pleasant to have had fuller particulars of this gentleman's career than Mr. Welsh has given in his introduction. The *Looking-Glass for the Mind* is described on its title-page as "an elegant collection of the most delightful little stories and interesting tales, chiefly translated from that much admired work *L'Ami des Enfants*." That it is not a mere literal version is further evidenced by the declaration in the preface that it "may be considered rather as a collection of the Beauties of M. Berquin,

than as a literal translation of that work, several original thoughts and observations being occasionally introduced into different parts of them." One of these is doubtless the remark on page 13. An old woman makes inquiries as to the reading of a child, "but when Anabella told her that her books were all bought at the corner of St. Paul's Churchyard, she seemed perfectly satisfied"—and, it must be allowed, not without good reason.

We have in an "Advertisement" the declaration that "the uncommon encouragement which this Selection has received from a discerning public has naturally excited a grateful Promptitude in the Publisher's Breast, to render it still more worthy of their Patronage," and he has therefore added to this new edition seventy-four cuts, which are ambiguously said to be "designed and engraved on wood by Bewick," but that it was John and not Thomas is nowhere mentioned by the publisher of a century ago. The previous edition is supposed to be *The Children's Friend*, of which there were several issues.

The French author was Armand Berquin, who was born at Bordeaux in 1749, but the details of his early life are wanting. In 1774 he entered upon a literary career by the publication of his *Idylles*, which are charmingly illustrated. In 1775 he issued *Tableaux Anglais*, consisting of translations from English periodicals. Next year he issued a volume of *Romances*, and in 1777 his poems were reprinted under the title of *Idylles et Romances*, including a versification of the *Pygmalion* of Rousseau. The *Romances* were issued in an enlarged form in 1788 and 1796, "avec la musique du cousin Jacques"—that is, Beffroy de Regnier. The first edition, a dainty little volume, is before us as we write, and contains several of Marillier's charming, though somewhat artificial designs. The romances are six in number. The first is the legend of Geneviève de Brabant, based on the life by P. Ceriziers. Berquin in the introduction speaks with admiration of the old "cantique populaire." The second, he says, is imitated from a ballad of Mallet, but in fact it is a poor version of Goldsmith's *Hermit*. The third is taken from an English romance. The fourth is an imitation of a Scottish song. The fifth reads like a weak echo of Burger's *Lenore*. The sixth is a versification from Gesner. La Harpe has praised his imitation of the *Orgoglioso fucicello* of Metastasio. Berquin translated Mrs. Trimmer's *Introduction to the Knowledge of Nature*, and Day's *Sandford and Merton*. But his greatest success was as a writer and compiler for children and young people. His works of this nature are *L'Ami des Enfants*, which went through many editions and was frequently abridged and translated; *Bibliothèque des Villages*; *Historiettes et Conversations à l'Usage des Enfants*; *Le Petit Grnadisson*; and *Le Livre de Famille*. It would occupy too much time to detail the numerous impressions that have appeared of these works. Berquin had a genuine love of childhood, and fairly earned the name by which he was known of "the children's friend." When the French Academy in 1784 awarded a prize to *L'Ami des Enfants* it only confirmed the unanimous feeling of the public. By an obvious misprint Mr. Welsh gives this date as 1874. For the taste of the present day—which has been

styled an age of suppressed emotion—they are perhaps too formally didactic, but the kindness and humane feeling which breathe through each narrative give them a perennial charm. To those who look upon them from a purely literary point of view, it may be that the somewhat quaint, but always high-bred formalism of the age they represent gives them another attraction. But the safest critic of a child's book is a child, and we have just listened to a favourable verdict from a very juvenile reviewer.

There was little originality about Berquin. Not only the title, but a considerable portion of *L'Ami des Enfants*, was taken from the publications issued by C. F. Weisse, who added to his achievements in other departments of literature, that of being one of the first, if not the first, pioneer in the provision of healthy literature for the young. The manner in which Weisse became a writer for the young was this. In the year 1765 a son was born to him, and the nonsense verses of the nurse struck him as being objectionable as well as silly. He therefore wrote a number of children's songs, which were published in 1766, and had a great success. Basedow was then at work in the reformation of the methods of education, and he applied to Weisse for some little tales, sentences, and poems to be inserted in a primer which he was then preparing. Weisse consented, and Basedow made little engravings for each letter. Adelung had for some years issued a small journal for the benefit of the poor children of Werdau, and when in 1774 he gave it up he asked Weisse to continue it. The consequence was *Der Kinderfreund*, which appeared at Leipzig in twenty-four parts, between 1775 and 1784, and was reprinted in a dozen volumes 1780-84. It was followed by *Briefwechsel der Familie der Kinderfreundes*, Leipzig, 1784-92, which was somewhat less successful. Weisse died at Stötteritz, 10th December, 1804, at the age of seventy-nine. He was a man of small stature but handsome appearance, and in his grey old age was a man of striking and benevolent aspect. He had won distinction in many fields, but his truest fame is that which rests upon his services to the little folks.

Berquin also made liberal use of the works of C. F. Salzmann and J. H. Campe; but if he was not an originator, he was remarkably successful in the enlargement and execution of Weisse's idea, and in his hands it became more fruitful than in those of its first author. He had a genuine liking for children, and delighted in their quaint phrases and simple games. Little else is known of him. He was, however, for a time the editor of the *Moniteur*, and a collaborator on *La Feuille villageoise* of Ginguené and Grouvelle. He was named as a candidate for the office of tutor to the Prince Royal, and died 21st December, 1791. At Paris some of his tales were dramatised. His works were printed in a collected edition which extends to sixty volumes. There are at least ten separate editions of his *Œuvres complètes*, and many more selections and imitations, amongst which should perhaps be mentioned that of Pierre Hyacinthe Azaïs and his wife, which appeared at Paris in 1825 under the title of *Nouvelle Ami des Enfants*.

The *Looking-Glass for the Mind* was at once popular, and for thirty years it continued to be reprinted, so that probably fifty thousand copies in all would be issued. Fifty-three of the original wood blocks are still in the possession of the successors of Newbery, and it is remarkable how good they still are. These woodcuts are not of course the very best work of the Bewicks, but the work in them is characteristic. John Bewick's style had a charm of its own, and it is seen to the greatest advantage in his representations of child-life. The quality of his work may be judged from the two specimens which by the courtesy of Messrs. Griffith, Farran, Okeden and Welsh we are enabled to supply.

The *Looking-Glass for the Mind*, it will be seen from this brief account, is of complex origin, and must be regarded as the work of Bewick, Cooper, Berquin, Weisse, Salzmann and Campe. In the past it has exercised a pleasant and beneficial influence, and whatever may be the verdict of the children as to the new edition, it will at least commend itself to book-lovers, who in turning over its pages will recall the days when it was the delight of their childhood, and will perhaps shudder at the thought of the ravages they committed upon copies that have been read away, but which if still in existence would have a place of honour on their bookshelves.



NOTES ON THE LAST EDITION OF THE BISHOPS' NEW TESTAMENT.

BY J. READ DORE.



TWO of the editions of the New Testament that have escaped the notice of all bibliographers are the octavo printed by Thomas Vautroullier for Christopher Barker, 1575 (Genevan version)—from which the words “babe” and “babes,” that so frequently occur in all other New Testaments of every version, from Tyndale's 1525 to the Revised Version of 1881, are omitted—and the last edition of the Bishops' New Testament, a description of which may perhaps interest some of the readers of BOOK LORE.

Unfortunately, both of my copies have been cut down in rebinding; they now measure $5\frac{1}{2}$ by $3\frac{1}{2}$ inches; there can be no doubt they are octavo size, although Cotton calls this edition 16mo, as the seam wires go down the page.

The signatures are in eights, beginning on the first leaf of the text. The preliminary matter is numbered independently, but the title-page is not included. The signatures end on N n 4. The book is without pagination. There are sixteen pages of preliminary matter after the title, which reads as follows:—

“The New Testament of our Saviour Jesus Christ, faithfully translated out of the Greeke, with the Notes and Expositions of the darke places therein, Mat. xiii.

“The Pearle which Christ commaunded to be bought,
Is here to be found, not else to be sought.”

“Imprinted at London, by Bonham Norton and John Bill, Printers to the King's most excellent Maiestie M.DC.XIX.”

At the corners of the title are woodcuts of the four Evangelists with their emblems (a man, a lion, an ox, and an eagle). Supporting the sides are two female figures, and at the bottom the royal arms and crown.

Then comes “A Preface vnto the New Testament,” four pages, in roman type. On sig. A3 is “The Pith or Contents of the New Testament,” seven pages, in which the books are divided into,—Legal, SS. Matthew, Mark, Luke, and John; Historical, The Acts of the Apostles; Sapiential, The Epistles; Prophetical, The Apocalips, (*sic*) in black-letter. Then an address, “By the booke of the New Testament, wee be taught also that Christ afore promised, etc.,” two pages. “A true and perfect reckoning of the yeeres and times from Adam vnto Christ, gathered out of the holy Scriptures.” “An exhortation to the diligent studie of the holy Scriptures gathered out of the Bible.” On the last page of the preliminary matter is “The order of the bookes of the New Testament with the proper names, and number of chapters.”

The text is an entirely new revision of the Bishops' version. I have almost

every edition except the 1606 in my collection of Bibles, and I find that the 1619 does not agree with any of them. The edition it comes nearest to is the folio of 1602; but in spite of all that has been said about the revision made in the 1602 edition, I find comparatively few alterations in it that cannot be found in the edition of 1572, or in some edition between that date and 1602. An examination of the Second Epistle to the Corinthians gives the following results:

The 1619 reads with the quarto of 1569, and not with any subsequent edition, in chaps. i. 13, ii. 7, iii. 10, iv. 1, vi. 7, 14, 17, viii. 36, xii. 7, xiii. 5 (*bis*), 7; and also in putting of chap. i. verse 20 in brackets, and omitting the brackets in chap. ii. verse 5.

In the following places the 1619 does not agree with any version: chaps. i. 4, 23; iii. 3, 7, 11, 13; iv. 2, 3, 15; v. 5, 7, 13, 18, 20; vi. 2; viii. 2, 8, 11, 17; ix. 1, 4 (*bis*); x. 5, 12; xi. 12; xii. 4, 13, 16; xiii. 1, 12. None of the changes made are of any great importance.

There are notes at the end of most chapters. These notes are not taken from the Bishops' version, nor from the Genevan or "Breeches" Bibles, nor from any of the numerous editions of Matthew's version, but from the quarto Jugg's Tyndale's New Testament, revised in 1552 by the persons who brought out the debased and happily short-lived book of Common Prayer known as "The Second Book of Edward VI."

The notes are very copious, in some cases nearly as long as the chapters to which they are appended: e.g., St. Matthew ii. has 23 verses and 34 lines of notes; chapter iii. has 17 verses and 27 lines of notes; chapter ix. has 30 verses and 38 lines of notes. Towards the end of the book the notes are shorter. I give two or three specimens of these annotations.

The tenth and eleventh verses of the third chapter of St. Paul's Epistle to Titus read:—

10. "A man that is an heretike after the first and the second admonition, auoyde;

11. Knowing that he that is such, is subuerted, and sinneth, being damned of himselfe."

Note.—"After that the godly minister hath by the mightie worde of God conuincd any man of heresie, if that man will obstinately abide in his erroneous opinion and doctrine, it is lawfull for the godly magistrate to punish him with the sword. This place (which doeth onely pertain to the minister, vnto whom the Temporall sword is not delivered) notwithstanding Paul did smite Bariesu with blindness, Acts 13. Also the Lord Deut. 12 did command that the false prophet should bee slaine and put to death. This law is not yet abolished."

Jugg's Tyndale, from which this note is taken, is not divided into verses, but the corresponding passage reads:—

"A man that is giuen to heresy after the fyrst and the seconde admonition auoyde, remembering that he that is suche, is peruerted, and synneth, euen damned by his owne judgment."

The note to Hebrews vi. 6 is:—

"This is Paul's meaning, They that doe beleeeue truely and vnfaignedly do continue & abide stedfast in the knowen trueth. If any therefore fall away from Christ, it is a plaine

token that they were dissembling hypocrites, and that they neuer beleueed truely, as Iudas, Simon Magus, Demas, Hymeneus, and Philetus were, which all fell away from the knowne veritie, and made a mocke of Christ, which Paul doeth cal here to crucifie Christ anewe, because that they turning to their olde vomite againe, doe most blasphemously tread the benefites of Christs passion vnder their feete. They that are such can in no wise be renewed by repentance: for they are not of the number of the Elect as S. John doeth say, They went from vs, because they were not of vs, for if they had bene of vs, they would have remained with vs, vnto the end. If such men doe repent, their repentance is as Iudas and Cains repentance was."

The note to S. Matthew ii. 12 is :—

"Promise ought not to be kept where God's honour and the preaching of the trueth is hindered, the wise men notwithstanding their promise to Herode, returned home into their owne cuntry by another way."

This doctrine was so convenient that the note was adopted at Geneva by William Whittingham, afterwards lay dean of Durham, and the compilers of the "Breeches" Bible.

S. Matthew xii. 3.—*Note*: "Charity, faith, and necessitie may alwayes dispençe with the Law." This also is exceedingly convenient. S. Luke xix. 8 reads :—

"And Zachee stood forth and said vnto the Lorde, Behold Lord the halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation I restore him foure fold."—*Note*: "We learne in Zaccheus what be the true fruites of repentance. He doeth not build up Abbeies, not yet Chaunteries, with his ill-gotten goods, but maketh restitution according to the law of God." Exod. 22.

Considering that the building of religious houses had ceased a hundred years before the date of this New Testament, the introduction of such a note was unnecessary.

One of the shortest notes is at the end of Heb. i. : "Angels are ministering spirits, created for the elects sake, therefore they ought in no wise to be worshipped or prayed to."

Before each book is a prologue or argument; the one preceding S. Matthew's Gospel reads :—

¶ "The life of the blessed Euangelist S. Matthew, written and set foorth by that moost holy Doctor S. Hierome. Matthew, who also was called Leui, being of a Publican made an Apostle, did first in Iurie write the Gospel of Christ in the Hebrew tongue for their sakes which beleueed of the circumcision.

"It is vncertaine who afterwards did translate it into the Greeke tongue. Hobeit the copy of the Hebrew is kept vnto this day in the library of Cesarea, which library one Pamphilus Martyr did gather together most diligently. And the Nazarenes, which in Berea a city of Syria, did vse the same booke gaue vs leaue to copie it out. Where ye shall note, that wheresoeuer the Euangelist either in his owne person, or in the person of our Lord Iesus Christ, doeth alledge the testimony of the Olde Testament, he followeth not the authority of the seenty Interpreters, but the authority of the Hebrew. Among the which these two testimonies are, "I haue called my sonne out of Egypt," and, "He shall be called a Nazarene."

At the end of the Acts of the Apostles are three and a half pages of tables entitled "The order of times."

"Here hast thou (gentle reader) for thy better instruction the discription of the journey and peregrination of Saint Paul, which is in the seconde booke of S. Luke (called the Acts of the Apostles) most intreated of. So that thou doest heare and see, both what was done, and by whom, and also where, and in what place, and for because thou readest oftentimes of Emperours, Kinges, and Deputies, thou hast set forth to thee the names, the yeeres and how long every Emperour or King reigned or Deputie gouerned, and vnder whom any of these acts were done, euen vntill the death of S. Paul."

Bonham Norton and John Bill, whose names now appear for the first time as Bible printers, issued several Bibles this year (1619), all of them being King James' revision, commonly called the "Authorised Version." No folio came out, but there was a 4to, an 8vo, a 12mo and a 16mo, all in Roman letter.

The Rev. W. J. Loftie, in his excellent and most trustworthy book *A Century of Bibles* (published by B. M. Pickering, Piccadilly, 1872), states that the quarto was the first on which Norton and Bill's name is to be found; but with all respect to Mr. Loftie, I venture to claim for the Bishops' New Testament the position of being the first issue after the name of Robert Barker ceased to appear on the title-page. The ground on which I make this claim is that the date 1618 is on the colophon, and 1619 on the title, showing the book was printed the year before 1619, and the title-page only added that year. It is true that some copies of the octavo Authorised Version have 1618 on the colophon; but other copies have 1619 at the beginning and end, and so far as I am aware no copy of the Bishops' New Testament has the date 1619 at the end.

In Archdeacon Cotton's *Editions of the Bible and Parts thereof*, published in 1852, there is said to have been a 16mo Bishops' New Testament of 1619 in the library of the Duke of Sussex: most likely it was a cut-down octavo, which might be mistaken for a 16mo—the printed matter on a page, including the marginal references, measuring only five by three inches.

Mistakes are often made as to the size of early printed books by persons judging from the number of inches instead of from the position of the seam lines. I have a quarto Vulgate dated 1495 which measures only five by four inches.

It would be interesting to know by what authority Norton and Bill omitted the Bishops' notes, which properly belong to this book, and inserted in place of them notes taken from a Testament issued the last year but one of the reign of Edward VI. The change was certainly not a desirable one, for the Bishops' notes, if not very sound, are comparatively free from controversial points, and contain nothing opposed to the teaching of the Church—which cannot be said of the notes of Jugge's revision of Tyndale.

Following the Testament is a table of "The Epistles of the Old Testament according as they he now read" (*i.e.* in the Church service), when certain chapters from the Old Testament are ordered to be read as Epistles in the Communion

Office. The days on which these chapters are substituted for Epistles are Ash Wednesday (Joel ii. c); the Monday before Easter (Esay lxiii. a); the Tuesday before Easter (Esay l. b); the 25th Sunday after Trinity (Jere. xxiii. a); the Annunciation of S. Mary (Esay vii. 6); S. John the Baptist's Day (Esay xl. a).

It might naturally be expected that as these chapters are at the end of a Bishops' New Testament, they would be taken from the Bishops' Bible; but, singular to say, not one of them follows the rendering of any edition of the Bishops' version. The next idea that presents itself is that they are taken from the version that preceded the Bishops'—viz., the "Great Bible," erroneously called Cranmer's Bible—and the fact that to this day the Prayer-Book Psalms are taken from the November 1541 edition of the "Great Bible" strengthens this probability, but it is not the case. They are taken from the first authorised version, printed by Jacob van Meteren, Antwerp, in 1537, known as Matthew's Bible.

They do not follow the text with absolute accuracy, but only four words are different; the greatest variation is in the portion read for the Epistle on the Monday before Easter (Esay lxiii. a):—

"What is hee this that commeth from Edom, with stained red clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnesse and am of power to helpe. Wherefore then is thy clothing red and thy raiment like his that treadeth in the Vine presse? I haue troden the presse myselfe alone, and of all people there is not one with me. Thus will I tread downe myne enemies in my wrath & set my feete vpon them in mine indignation, and their blood sprang vpon my clothes, and so haue I stained all my raiment. For the day of vengeance is assigned in mine heart, and the yeere of my deliuerance is come. I looked about mee, and there was no man to show me any helpe, I fell downe and no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure, insomuch that I haue shed their blood vpon the earth."

The portion for S. John the Baptist's Day (Esay xi. a) begins: "Be of good cheare, my people, be of good cheare (saith your God)." Coverdale and Matthew have the same rendering; but a few lines farther on the 1535 reads very differently to the 1537 and 1619. The "Great Bible," commonly called Cranmer's, has: "Comforte my people (O ye prophetes) comfort my people, sayth your God, comfort Jerusalem at the herte." The Bishops' agrees with the "Great Bible." The Douay (1610) has: "Be comforted, be comforted my people, saith your God. Speake to the hart of Jerusalem and cal to her, because her malice is accomplished." The Genevan rendering is almost the same as that of our present version: "Comfort ye, comfort ye, my people will your God say."

On the last two leaves of the book are tables "to finde the Epistles and Gospels read in the Church of England, whereof the first line is the Epistle and the other the Gospel," and "The Epistles and Gospels for the Saints dayes." I have not yet made out from what Prayer Book they are taken. I have compared them with the Reformation Prayer Book of 1549 and the books of

1559 and 1604 without success. I copy the first eighteen lines, which perhaps will enable some one to help me.

¶ *First Sunday in Advent.*

Owe nothing Rom. xiii. b.
When the Matt. xxi. a.

¶ *Second Sunday.*

Whatsoever Rom. xv. a.
And there was Luke xxi. d.

¶ *Third Sunday.*

I let a man 1 Cor. iii. a.
When John Mat. xi. a.

¶ *Fourth Sunday.*

Rejoice in Phil. iii. a.
And this is John i. c.

¶ *On Christmas Day.*

God in times Heb. i. a.
In the beginning John i. a.

¶ *On St. Stevens Day.*

But he being Acts vii. h.
Wherefore Mat. xxiii. c.

¶ *On St. John's Day.*

That which 1 John i. a.
And when John xxi. c.

¶ *On Childermas Day.*

And I looked Apoc. xiii. a.
Behold the angel Mat. ii. b.

¶ *Sunday after Christmas.*

And I say Gal. iii. a.
The booke of Mat. i. a.

¶ *On New Yeeres Day.*

Blessed is that Rom. iii. b.
And it fortun'd Luc. ii. c.

¶ *On Twelfth Day.*

For this Eph. iii. a.
When Jesus Mat. ii. a.

¶ *First Sunday after Twelfth Day.*

I beseech you Rom. xii. a.
And his father Luc. ii. c.

It is most remarkable that so late as the year 1619 chapters from Matthew's Bible of 1537 should be printed, and stated "to be now read" at the Sacrament of the Altar, and still more strange that this edition of the Bishops' New Testament should never have been before noticed by any writer on the subject of early versions of the Bible.

TRUTH AND FICTION.—Extravagant and improbable as the story of Zola's *L'Assommoir* may appear to its readers, a case which has just been tried before one of the tribunals of New York shows features identical with those of the novel. A workman named Magerus was sentenced to thirteen months' imprisonment for attempting to murder his wife. Jealousy was the cause of the crime, he accusing the woman of being on too familiar terms with his bosom friend, one Druet. This Magerus and his wife began their married life happily, just as Coupeau and Gervaise did in Zola's story. One day Magerus fell from a scaffolding and was picked up insensible. He recovered from his severe injuries only to become a confirmed and incorrigible sot and loafer. Weary of the miserable life which he led her, the wife sought the companionship of Druet. Her husband discovered them and stabbed both with a knife. The wounds, however, did not prove mortal.



NOTICES OF COLLECTORS.

III.—MR. ALFRED ASPLAND.



HE dispersal of Mr. Aspland's collection of books and drawings in January last, at Sotheby's, will have recalled his genial presence to those who knew him. He may fittingly be noticed here as a type of the modern specialist collector.

Mr. Aspland, who was a son of the Rev. Robert Aspland, a Unitarian minister, and frequent writer on subjects connected with theology and nonconformity, was born in 1815, and was educated at King's College, London, and subsequently studied at Guy's Hospital. He was a Fellow of the Royal College of Surgeons, and had a large practice in the neighbourhood of Dukinfield. About 1870 he retired from professional work, and devoted himself to those congenial studies which had already been the amusement of his leisure. His house, at St. Helen's Field, Dukinfield, became a literary and artistic treasury.

He was a warm admirer of the mystical genius of Blake, which was then little known and less acknowledged. Mr. Aspland's fine taste led him to recognize the unique quality of this English poet-painter, and he diligently sought for his works. Some of the drawings he lent for exhibition, when the public curiosity was aroused in Blake's career. Mr. Aspland was a vice-president of the Holbein Society, and edited some of its publications. He was also the President for two years of the Manchester Statistical Society. As a magistrate he took a large share of work, and was an unsparing critic of the transfer of the prisons to the Government. Various pamphlets on statistics and fine arts bear his name. A portrait of the genial "Doctor," as he was familiarly called, from a drawing by Mr. J. D. Watson, is engraved in the *Catalogue of the Watson Exhibition*. Mr. Aspland died 24th Oct. 1880. At the sale of his books the chief noteworthy prices were the following:—

Lots 54, Egan (Pierce), *Finish to the Adventures of Tom, Jerry, and Logic, in and out of London*, 36 coloured plates, and numerous woodcuts, drawn and engraved by R. Cruikshank, fine clean copy, in calf, m. e., 1830, £5 10s. 117, [Westmacott (C. M.)], *The English Spy . . . Portraits of the Illustrious, Eminent, Eccentric and Notorious*, drawn from the life by Bernard Blackmantle, 2 vols., coloured plates by R. Cruikshank, and woodcuts, half russia, joints cracked. 1825-6, £7 5s. 314, Boccaccio, *A Treatise showing in manner of Tragedye, the falles of sundry most notable Princes and Princesses, with other Nobles*, by John Bochas, translated into English by Dan John Lydgate, Monke of Burye, black letter, woodcuts (to this edition is annexed "The Daunce of Machabree"), morocco extra, g. e., good sound copy, Lond., R. Tottel, 1554, £7 7s. 317, *Roman de la Rose*, manuscript on vellum, 145 leaves, with 11 small miniatures and numerous initial letters in gold and colours, blue morocco, silk linings, g. e., by Bozerian (Sæc. xv.), £28. 487, Walpole (H.), *Anecdotes of Painting in England*,

and *Catalogue of Engravers*, with additions by J. Dallaway, 5 vols., "Major's fine edition," numerous portraits and engravings by Worthington, Finden, etc., calf gilt, m. e., 1828, £11. 516, Thackeray (W. M.), *Works, édition de luxe*, 24 vols., numerous india proof illustrations by the author, etc., only 1000 copies printed for sale (No. 147), 1878-9, £18 10s. 533, *Biblia Sacra Latina*, manuscript on vellum, on 638 leaves, written in a beautifully distinct and minute Gothic letter, in double columns, numerous large and small capitals painted in colours, and other ornamentation, a fine specimen, in morocco, richly tooled on back and sides, g. e., in morocco case (circa Cent. xv.), £31. 573, Blake: Young (E.), *The Complaint and the Consolation: or Night Thoughts*, original impressions of the fine designs by W. Blake surrounding the letterpress, half morocco, uncut, 1797, £7 15s. 586, *Furis Canonici libri quatuor*, manuscript on vellum, 231 leaves, in double columns, with initial letters in gold and colours, ornamented with figures, morocco, g. e., by C. Lewis (Sæc. xv.), £9 15s. 591, *Horæ Beatæ Mariæ Virginis, Belgice, cum Calendario*, manuscript on vellum, 226 leaves, with 4 miniatures, 17 large and numerous small capitals, and ornamental borders, illuminated in gold and colours, morocco extra, g. e., in case (Sæc. xv.), £11 10s. 592, *Breviarium Romanum, cum Calendario*, manuscript on vellum, 194 leaves, with square notation, and several fine initial letters illuminated in gold and colours, old oak boards, covered in stamped leather (Sæc. xv.), £7 10s. 605, H. B. (John Doyle), *Political Sketches: a series of 917 humorous and satirical portraits of the celebrated political characters of the day*, bound in 8 vols., half morocco, 1829-51.—Key to the same (Nos. 1 to 600), half bound, n. d.—Illustrative Key, 1841; 2 vols. 8vo (10), £14. 611, *Chronicon Nurembergense; Liber Cronicarum cum Figuris et Imaginibus ab inicio Mundi*, (auctore Hartman Schedel), first edition, Gothic letter, numerous fine woodcuts by W. Pleydenwuff and W. Wolgemuth; wants last leaf (a blank) of "De Sarmacia," a few leaves stained, otherwise a large and fine copy, old oak boards, covered in stamped pigskin, metal centre and corner pieces, sold with all faults. Nuremberg, 1493, £13 15s. 630, *Caricatures (Political)*, a collection of 200. large coloured and other caricature plates by Rowlandson, Woodward, I. Cruikshank, etc., mounted in 2 vols., £7. 639, Voragine (J. de), *Das Passional der Gulden Legende*, Gothic letter, 2 vols. in 1, upwards of 200 very curious woodcuts, in the style of the early block books, old oak boards, covered in stamped leather, a fine copy, Antwerpen, by mi H. Eckert, 1505, £7 10s. 641, Treitzsaurwein (M.), *Der Weiss Kunig: eine Erzählung von den Thaten Kaiser Maximilian I.*, 1775, et *Tableau des principaux Evénemens*, 1799, 2 vols., 237 fine woodcuts, after designs of Hans Burgmaier, half russia, Wien, 1775-99, £9 10s.



REVIEWS.

An Historical Curiosity. A Fac-simile of the celebrated forged letter from General George Monck (afterwards Duke of Albemarle) to King Charles the Second, which was circulated all over the country in January 1660, and is said to have been the immediate cause of the King's Restoration. Printed in London January 1660. (Reprint. E. and G. Goldsmid: Edinburgh, 1884.)

THIS title is so completely explanatory that it is only necessary to add that the facsimile is executed in a very satisfactory manner.

Bibliotheca Curiosa. The History of Reynard the Fox. Translated and printed by WILLIAM CAXTON. Edited by EDMUND GOLDSMID, F.R.H.S. (Privately printed: Edinburgh, 1884.) 2 vols.

WE have so recently adverted in detail to the literary history of *Reynard the Fox*, that we need only say of this re-issue of Caxton's translation that it is elegantly and apparently carefully printed. There are now three separate reprints of this work of Caxton—that of Mr. Goldsmid, that of Mr. Edward Arber, and that by Mr. W. J. Thoms issued by the Percy Society in 1844. Mr. Thoms omitted a few objectionable phrases, but he prefixed a very full and interesting introduction.

Before I began to Speak. By a BABY. (London: Fleet Printing Works.)

THIS little pamphlet, in the guise of the autobiography of a baby in the earliest years of existence, gives some very judicious and practical hints as to the proper methods of dealing with infants. Considering the experience which the human race has had, it is remarkable how clumsy and foolish are some of the methods which still survive. If we had all the keen memory of the author of this tract, it might be otherwise. The work, although anonymous, is, we believe, the work of Mr. Alfred Jacobs.

Rasselas, Prince of Abyssinia. By SAMUEL JOHNSON, LL.D. Being a facsimile reproduction of the First Edition, published in 1759. With an introduction by Dr. JAMES MACAULAY and a bibliographical list of editions of *Rasselas* published in England and elsewhere. (London: Elliot Stock.) 12mo, 2 vols.

WE have already mentioned this reissue of *Rasselas*, and we need only say now that the reproduction has been carried out with the greatest skill and fidelity. It is as absolute a facsimile as type and paper can produce.

Mr. William Shakespeare's Tragedie of Romeo and Juliet. Published according to the True Originall copies. London: printed by Isaac Iaggard and Edward Blount 1623, and reprinted for William Blount, 1884. (London: Simpkin, Marshall and Co.) 18mo, pp. [vi] 122.

To reproduce the text of the first folio in a convenient form has been the editor's object, and in this, as in the *Hamlet* which preceded, he has certainly succeeded.

A Description of the Hebrew Pentateuch in the Chetham Library, Manchester. By the Rev. C. G. K. GILLESPIE, A.K.C., Leitner and Trench Prizeman. (Manchester, 12 pages hectographed.) 8vo.

WHEN Chetham's Hospital received the bequest of the Byrom library, it came into possession of a Hebrew roll which Mr. Gillespie has now carefully examined and described. The manner in which it varies from MSS. following the Rabbinical rules are pointed out, and its peculiarities described, with great minuteness and clearness.

A Historical Account of the Belief in Witchcraft in Scotland. By CHARLES KIRKPATRICK SHARPE, Esq., of Hoddam Castle. (London: Hamilton, Adams and Co.; Glasgow: Thomas D. Morison, 1884.) 8vo, pp. 268.

It was a happy thought to reprint in this handy and convenient form the valuable introduction written in 1819, for Law's *Memorials*. There is no better sketch of the grotesque tragedy of Scottish witchcraft. "The last execution of a Scottish witch took place in Sutherland, A.D. 1722, the sentence having been pronounced by the sheriff-depute, Captain David Ross, of Little

Dean. This old woman belonged to the parish of Loth, and among other crimes, was accused of having ridden upon her own daughter, transformed into a pony, and shod by the devil, which made the girl ever after lame, both in hands and feet, a misfortune entailed upon her son, who was alive of late years. The grandmother was executed at Dornoch; and it is said, that after being brought out to execution, the weather proving very severe, she sat composedly warming herself by the fire prepared to consume her, while the other instruments of death were making ready."

The repeal of the Acts against Witchcraft gave great offence to the Seceders, who protested that expunging this statute was "contrary to the express Law of God." Mr. Sharpe's narrative is full of curious and interesting matter. The book is printed in excellent style, and there is an index. The bibliography might very well have been extended, and is confessedly far from complete.

Literary Success: being a Guide to Practical Journalism. By A. ARTHUR READE. (London: Wyman and Sons.) 8vo, pp. 160.

WE learn from the publishers that in consequence of the title under which Mr. Reade's work on Journalism was originally announced having been appropriated for another book, the title of Mr. Reade's work has been changed to "Literary Success, being a Guide to Practical Journalism." Mr. Reade's book contains a great deal of interesting gossip, which may be read with pleasure even by those who have no desire for literary success. He asked Mr. Edwin Arnold's opinion as to what books a young Journalist should read, and the reply of the Editor of the *Daily Telegraph* was instructive:—"I should be inclined, hyperbolically, to say that a young Journalist should read—first all books; second, all newspapers. By how much he can't do all this, by so much he will be wanting as we all are." This dictum may be safely applied to book-lovers as well as to journalists.

Colchester's Teares affecting and afflicting city and country . . . By Several Persons of Quality. London 1648. [Reprinted] (Edinburgh: E. and F. Goldsmid, 1884.) 8vo, pp. 21.

THE siege of Colchester, in 1648, is one of the most interesting incidents in the great Civil War. The tract now reprinted, in an edition limited to 50 large-paper and 250 small-paper copies, gives with some prolixity a vivid impression of the every-day troubles of a siege. It is happily so long since Britain has had any experience of war within the borders of the "fast-anchored isle" that it is difficult to realize the suffering, cruelty, lust and rapine that are its frequent concomitants. Mr. Edmund Goldsmid has prefixed a useful introduction.

Catalogue of the Loan Book Exhibition held at the University of California, Berkeley. (Sacramento, 1884.) 8vo, pp. 96.

THE interest taken in book-collecting in the United States is well illustrated by this Catalogue. Prof. Alfred S. Cook's opening address is in the right vein, and the list shows that many *incunabula* and literary curiosities were lent for exhibition. On turning to the Californian section, we find that the first printing done in California was a proclamation of General José Figueroa's issued, 16th Jan. 1833, and forming a broadside 6 x 7 inches, containing nine lines of printed matter in small pica type. It was executed without the aid of a printing press, on a "blanket." The first book was printed in 1836 by the firm of A. V. Zamorano y Ca. The first newspaper was the *Californian*, which began 15th Aug. 1846. The first San Francisco newspaper was the *California Star*, which arose 9 Jan. 1847. The first book printed in San Francisco had but 61 pages, and was the *California as it is* of Dr. F. F. Wierzbicki, published in 1849. These early specimens may be contrasted with the luxurious printing and restricted editions of the California Historical Society.

Rough List of Lancashire County and Local Histories in the Manchester Free Reference Library, Jan. 1885. 8vo, pp. 20.

A USEFUL catalogue with brief titles prepared by Mr. Charles William Sutton, the chief librarian. An examination of this pamphlet will show how active the Lancashire antiquaries and topographers have been.

Japanese Enamels, with illustrations from the Examples in the Bowes Collection. By JAMES L. BOWES. (Liverpool: printed for private circulation.) 4to, pp. xii, 111.

OF the increasing interest in oriental art and literature, Mr. Bowes' handsome volume is a welcome proof. As he observes, "Japanese art was practically unknown in Western countries twenty-five years ago," and amongst its most successful *aficionados* we must rank Mr. Bowes

himself. In this work he gives ample information, historical, practical, and bibliographical, as to enamels of Japan and China. There is also an extract from the artistic treatise written by Theophilus in the eleventh century, and showing that the process was then known in Europe, though not used for the manufacture of such large works as those made by the oriental artists. Mr. Bowes' treatise is in every respect satisfactory. It is concise, but adequate, and the sumptuous manner in which it is printed and illustrated will commend it to all lovers of fine books.

Reallexicon der Deutschen Alterthümer. Bearbeitet von Dr. E. GÖTZINGER. Zweite vollständig umgearbeitete, vermehrte, und illustrierte Auflage. (Leipzig, Woldemar Urban; London, Trübner.) Heft 1; 2 and 3; 4, 5 and 6: issued in three parts.

THE usefulness of a dictionary or encyclopædia can only be tested by constant use, but the book of Dr. Götzinger has not a reputation to make, but is known for its condensation and accuracy. This second edition will still further extend the fame of Dr. Götzinger as a painstaking and erudite scholar. We have tested the information in various of the articles, and have found it fully satisfactory. Such an article as "Buchdruckerkunst" cannot be said to give a proper development of the subject, but there is a great deal of information about books under various other headings, and this the index will doubtless indicate when the work is completed. As instances of successful condensation we may mention the articles on Beowulf, Faustus, and Ewige Jude. In the last named we notice that the latest edition of Graesse's monograph is not mentioned, but reference is duly made to the recent work on the subject by Dr. Neubauer. We give a hearty welcome to Dr. Götzinger's book.

An Antidote against Melancholy, compounded of Choice Poems, Jovial Songs, Merry Ballads, and Witty Parodies. Most pleasant and diverting to read. At New York. Printed by T. L. D. V. for Pratt Manufacturing Company. Christmas MDCCCLXXXIV. 8vo, pp. 123.

FROM the elegant press of Messrs. Theo. L. De Vinne & Co. comes a daintily printed book, which contains some of the choicest poetry of its kind in the language. Drayton, Sedley, Austin Dobson, Frederick Locker, Bishop Percy, Robert Herrick, C. S. Calverley, and other authors, old and new, are of the company. In addition to its interest as a tasteful anthology, this volume is of interest in the history of advertising, for it is issued, not, as might be supposed, by a firm of publishers, but of manufacturers, who take this method of announcement. About fifteen thousand copies of this gift have been distributed. Two years earlier they issued a similar compilation entitled *A Paradise of Daintie Devices*.

Annales de la Typographie Néerlandaise au xv^e siècle. Par M. F. A. G. CAMPBELL. 2^d Supplément. (La Haye: Martinus Nijhoff, 1884.) 8vo, pp. 44.

THIS interesting pamphlet garners the result of six years' assiduous researches in that field wherein M. Campbell has laboured so worthily. The *Annales* appeared in 1874; a first supplement was issued in 1878, and the second is now before us. He expresses his warm thanks not only to his colleagues in Belgium and the Netherlands, but to Mr. H. Bradshaw, Mr. J. H. Hessels, and Mr. W. M. Conway. The titles and descriptions are given with the most scrupulous care and exactitude, and the pamphlet forms a worthy and substantial addition to bibliographical literature.

The Tragedie of Hamlet, Prince of Denmarke, a study with the text of the folio of 1623. By GEORGE MACDONALD. (London: Longmans, Green and Co., 1885.) 8vo, pp. xiv, 277.

DR. GEORGE MACDONALD, in addition to being a distinguished novelist, is an earnest student of Shakspeare; and to his, as to most thoughtful minds, *Hamlet*, dealing as it does with the deepest and most inscrutable problems of being, has a special interest and attraction. He has formed a decided opinion as to the text. The first quarto he thinks was a surreptitious one, printed from the poet's first sketch, "written with matter crowding upon him too fast for expansion or development, and intended only for a continuous memorandum of things he would take up and work out afterwards." He does not think that the play was ever acted in the inchoate state indicated by the text of the first quarto, but that the crude MS. was "traitorously pounced upon" and betrayed to the printers. There are some difficulties in the way of accepting this theory, since the title-page itself shows that *Hamlet* was acted before this imperfect text was printed. The second quarto Dr. Macdonald regards as "the concluded work of the master's hand, though yet to be once more subjected to a little pruning, a little touching, a little rectifying." Then, as to the first folio, Dr. Macdonald's theory is that Shakspeare worked

upon his own copy of the second quarto, cancelling and adding, and that after his death this copy came, along with original manuscripts, into the hands of his friends, the editors of the folio, who proceeded to print according to his alterations. The words of the original editors of the first folio certainly claim for it and give it an authoritative position, which is only detracted from by a plentiful crop of printer's errors. The printer's reader was then in England either not created, or in a very rudimentary condition. It is not always that the services of the modern "reader" are as frankly acknowledged as in these words of Dr. Macdonald's: "I give hearty thanks to the press-reader, a gentleman whose name I do not know, not only for keen watchfulness over the printing difficulties of the book, but for saving me from several blunders in derivation." Acting upon the theory we have explained, Dr. Macdonald has given the text of *Hamlet* from the folio of 1623, but indicates the variations, alterations, additions and omissions by which the quartos are distinguished. The text occupies the page on the left hand, whilst the right is occupied by a running commentary, sometimes explanatory of textual difficulties, and sometimes elucidatory of the inner meaning of the drama. These vary, as may be expected, in value and importance, but are frequently subtle and suggestive. As an example we may refer to that dealing with Hamlet's soliloquy, which he believes to have no reference to suicide at all. It will be seen from this that Dr. Macdonald is not bound by traditional assumptions. His book forms a useful and welcome help to the study of *Hamlet*.

We have received the following catalogues:—William Brough, 1, Ethel St., Birmingham (Feb. 1885); John Wilson, 12, King William St., London, W.C., part 74 (Occult Literature); William George's Sons, Park St., Bristol; Taylor & Son, 9, College St., Northampton (MSS. of John Cole, the antiquarian bookseller); Edward Howell, Church St., Liverpool; John Bumpus, 350, Oxford St., London, W. (first editions of Dickens); H. Sotheran & Co., 49, Cross St., Manchester (No. 27, new series); Thomas Sutton & Son, 87, 89, & 91, Oxford St., Manchester; Thomas Simmons, 164, Parade, Leamington (Warwickshire books); William Downing, 74, New St., Birmingham (books on tobacco, etc.); Charles Lowe, Broad St., Birmingham (Cruikshank); J. & J. P. Edmond & Spark, 54, Queen St., Aberdeen; Karl W. Hiersemann, 1, Turnerstrasse, Leipzig (No. 3, Militär-Kostümkunde); Pickering & Co., 66, Haymarket, London, S.W.; Arthur Reader, 1, Orange St., Red Lion Square, London, W.C. (books of prints); J. W. Jarvis & Son, 28, King William St., London, W.C. (purchases from Mr. Herman's sales, Shakspeare's poems, 1640, etc.); George Redway, 15, York St., Covent Garden, London (Theosophy, Archæology, Astrology, etc.).

CORRESPONDENCE.

HARVEY'S MANUSCRIPT LECTURES.

THE manuscript of the original lectures at the Royal College of Physicians by William Harvey, including his earliest observations on the Heart and Circulation, and delivered by him in and after 1616, were re-discovered in the British Museum in 1877. I gave a description of the little book, and exhibited an autotype copy of one page, in my Harveian Oration at the College, in 1877. I then suggested that it would redound to the honour of the present generation, and be an advantage to the history of medicine, if the entire lectures could be published in autotype, accompanied by an intelligible transcript. The handwriting is so crabbed, and there are so many abbreviations, that no one but an expert could succeed in understanding them. Without the valuable aid of Mr. Bond, now the Principal Librarian of the British Museum, I should have failed in my attempts to understand much, if anything, of the lectures. By dint of severe labour, Mr. Bond succeeded in interpreting one of them, and has now been good enough to make me acquainted with a gentleman who is able and willing to transcribe the whole of the lectures.

My inquiries lead me to believe that no publisher could be found to undertake the risk of publication, in the form proposed, unless guaranteed a certain amount of professional support. On the other hand, I calculate that if from two to three hundred gentlemen would engage each to take a copy, at a price not exceeding two guineas, the work might be safely proceeded with.

Autotyping is a much more expensive process than ordinary printing, and the honorarium of the transcriber would necessarily add considerably to the cost.

May I ask your permission to submit the inquiry to your readers, whether they will aid in this labour of love of, and admiration for, our great prototype of the scientific physician?

I am permitted to state that the Presidents of the Royal Colleges of Physicians and Surgeons warmly support the undertaking.

I am, sir, yours, etc.,

EDWARD H. SIEVEKING.

17, Manchester Square, W.

Any communications on the subject may be addressed to me, or to Messrs. Churchill, 11, New Burlington Street, W.

DIRECTORY OF BOOKSELLERS.

I INTENDED to suggest what I thought a practical method to Mr. Gyles some weeks since, but have been prevented by illness.—If Mr Gyles will turn to the Trades List of Kelly's London Directory, he will find, I believe, under "Stationers, Booksellers, etc.," that Second-hand Booksellers for the Metropolis are indicated by a dagger, a cross, or some other mark: here, then, you have London at a blow.

Messrs. Kelly also publish a Directory of Stationers, Booksellers, etc., for the United Kingdom, or rather England and Wales, not Scotland; and the same course is there adopted. It should not be difficult, therefore, to obtain the names of all the Second-hand Booksellers in a very short time. The slips when written could be sent to them, and they could be asked the question whether they wished "catalogue" attached to the name or not.

I am, Sir, yours truly,

W. A. HORNCastle.

Streatham.

I HAVE received lists from the following places since reporting to you last month.

Aberdeen	14 names.	Lincoln	1 names.
Bath	4 "	Newark	1 "
Bedford	1 "	Oxford	1 "
Brighton	3 "	Pembroke	1 "
Cheltenham	5 "	Plymouth	9 "
Chester	4 "	Rugby	2 "
Coventry	3 "	Salisbury	2 "
Derby	3 "	Scarborough	1 "
Gloucester	1 "	Torquay	1 "
Hull	3 "	Worcester	3 "
Ipswich	2 "	Worksop	1 "
Leicester	2 "	York	2 "

These bring up the total to 34. As about a score have been furnished by friends of mine, I am still disappointed at the result of my letter.

I should be very much obliged to any librarians or sub- or assistant-librarians who would have the goodness to send me a 'list' of the second-hand booksellers in the place in which they reside.

I have given the number of names in each town received, in the hope that if any reader knows of *more* than I have mentioned in any particular town, he will be good enough to let me have a more complete list.

Nottingham.

ARTH. GYLES.

HUMAN BINDINGS.—Every one remembers Carlyle's remark quoted in *Dr. Claudius*, that the French nobles laughed at Rousseau's theories, but that their skins went to bind the second edition of his book. This incident of the tannery of human skins at Meudon has lately been outdone in grimness, if not in historical interest, by an official of the School of Medicine at Paris. The dead bodies of murderers, it is well known, are in France given over to the School of Medicine for dissecting purposes. The official in question—so the French papers say—has in his turn handed over the skin of Campi, who was executed some time ago, to a tanner, with instructions that it should be tanned, and afterwards used to bind the documents relating to the murderer's post-mortem.—*Pall Mall Gazette*.

BIBLIOPHILE'S KALENDAR.

THE appearance of the first volume of the *Dictionary of National Biography* is an event of unusual importance. The absence of a work of this kind has long been a reproach to our literature. It is to be hoped that the enterprise of the publishers will meet with a due reward, and that the undertaking will be carried to a successful close. In an early number a contributor will deal with the subject of English biographical dictionaries, old and new.

THE *Manchester Christmas Annual* contains an engraving of the fine old reading of the Chetham Library, with a description of it by Mr. J. E. Bailey, F.S.A. Another article that we may mention is that by Mr. William Cotterill on "Shakspeare's Sympathy with the Common People."

THE Grolier Club has printed for its private delectation a beautiful little edition of Master Robert Barker's first edition of *A Decree of Star Chamber concerning Printing*, made July 11, 1637. One hundred and fifty (numbered) copies were printed from type.

THE *Jewish World* remarks that the *Talmud* and the *Midrash* seem quite popular with the publishers abroad. Dr. Wünsche has scarcely finished his German translation of *Midrash Rabbah* and the *Pesikta*, and from M. Schwab is still due the French translation of more than half of the Jerusalem *Talmud*. We now find a publisher at Innsbruck (Tyrol) issuing a prospectus in which he announces a German translation of the Babylonian *Talmud* by the "best known Talmudic scholars of our time." The names of these scholars are not given. For our own part we hail with pleasure the idea of the *Talmud*—so often attacked and slandered by malicious and ignorant scholars and pseudo-scholars—being made accessible to the public at large by means of translation into modern languages. Of course, no translation will ever give a full and clear understanding of the *Talmud*, written, as it is, in such a laconic style, as often to puzzle the best commentators, past and present.

THE Shapira manuscripts and similar apocryphal documents are commemorated in the latest volume of "Collection Orientale Elzevierienne," which has for title—"Les *Fraudes archéologiques en Palestine*, par Ch. Clermont-Ganneau, correspondant de l'Institut. (Paris, Leroux)."

WE have received a pamphlet *Handbook to the Parish Church of Saffron Walden* (Saffron Walden, W. Masland), which contains some interesting matter.

A MOST attractive article in the February *Magazine of American History* is that in which Rev. Dr. Vermilye sketches the "Early New York Post Office." The portrait of Ebenezer Hazard, Postmaster, and Postmaster-General, has never before been published. The second illustrated article is by Mr. Horatio Hale, and describes the great Mohawk chief, George H. M. Johnson, with a graphic and fascinating account of his life and work among the Six Nations. His portrait in picturesque Indian costume, the frontispiece to the number, is striking, and the engraving of his charming home in no sense suggests the wigwag; and indeed outrages all the notions gleaned from Cooper's novels. This chief married Miss Howells, first cousin of Mr. W. D. Howells, the author. Col. William Howard Mills contributes new and interesting material concerning "Benedict Arnold's March through Maine to Canada"; and Prof. Wilson settles the question as to "André's Landing Place at Haverstraw," illustrating his position with an original and valuable map. From this exceptionally good number we may take an advertisement which appeared in the *New York Journal* (20th Dec., 1766), and which states that "Garrat Noel, Bookseller, next Door to the Merchant's Coffee House, has imported in the last Ships from London, a variety of Books, Paper, Cutlery, etc., etc. And what should not be forgot, a very large Parcel of Mr. Newberry's beautiful gilt Picture Books, for the Entertainment of his old Friends the pretty Masters and Misses of New York, at Christmas and New Year:—Amongst them they will find 'The History of Giles Gingerbread, Esq.,' 'The History of Goody Two Shoes,' 'Nurse Truelove's Christmas Box and New Year's Gift,' 'The Easter, Whitsuntide, and Valentine Gifts,' 'The Fairing, or Golden Toy,' 'The Little Lottery Book,' 'Be Merry and Wise,' 'Master Tommy Trapwit's Jest,' 'Poems for Children Six Feet High,' 'Royal Primmer,' 'Royal Battledore,' &c., &c., &c.'"

MESSRS. J. W. JARVIS AND SONS will shortly issue a *Bibliography of the Works of John Keats*, edited with introduction by Mr. T. J. Wise. A limited number only are being printed.

THE *Library Journal* at the end of the ninth volume announces a determination to continue its "struggle for existence," and apparently with brighter prospects of that success which all who have watched its progress will desire. We gather from its page of gossip that Dr. W. N. du Rieu of Leyden finds benzine a cheap and efficient remedy for the worms that bore through wooden bindings.

THE Paris *Figaro* (24th Jan.) gives a facsimile of the autograph document with the signature of Molière, which Alexandre Dumas has presented to the Théâtre Français. He bought it at the price of 2625 francs, in June last.

SHAKSPEAREAN commentators, serious and comic, spring up in every quarter. A duodecimo of 303 pp., entitled *The Law in Shakespeare*, by Cushman K. Davis, is issued at St. Paul by the West Publishing Company, and is a second edition. It is a collection of the legal phrases and allusions of the poet. An oddity for the collector has been printed at Georgetown, Demerara. It consists of *West Indian Illustrations of Shakespeare*, in which well-known phrases are set to scenes of Creole life. "This is an art which does mend nature," is a negro girl on her knees, holding a small hand-glass in one hand and chalking her face with the other.

TWENTY-FIVE copies of the *Bibliography of Johnson's Rasselas* have been reprinted in a separate form from the facsimile centenary edition issued by Mr. Stock.

MESSRS. SOTHEYBY will sell by auction, on March 2nd, the original autograph love-letters of John Keats, addressed to Miss Fanny Brawne, in the years 1819-20, which were edited by Mr. H. Buxton Forman; also six unpublished letters of Charles Lamb; and on the same day some letters in the autograph of Lord Byron, written to his intimate friend Francis Hodgson—letters from Lady Byron—the Hon. Augusta Leigh, the poet's Sister—T. Moore, and Sam. Rogers. At the same time will be dispersed the autograph collection of the Rev. Canon Hodgson, comprising letters of Cowper, Blake, Flaxman, an important series addressed to Wm. Cayley on literary and artistic subjects, some of them enriched with his original drawings; and letters of Anna Seward.

ANOTHER important sale will be that of the library of the late Rev. John Fuller Russell, which includes some very interesting Early English MSS., and specimens of presses of Caxton, Wynkyn de Worde, Rastall, and other pioneers of English printing.

Polybiblion mentions that R. P. Lapôtre has selected for his Latin thesis at the Sorbonne "De Anastasio bibliothecario."

THE *Academy* mentions that the celebrated burlesque essay on "The Solar Myth in Oxford" has been translated by M. Henri Gaidoz in the *Mélusine*, and that a German translation by K. Fr., under the title "Wer war Max Müller?" has been printed as an appendix to Herr Otto Schulze's *Catalogue of New Publications*.

MR. THOMAS MASON has in preparation a volume on the *Public and Private Libraries of Glasgow*. The work is of great bibliographical interest, being devoted to matters relating to rare and valuable books, and will contain full descriptions of sixteen of the principal Public and Private Libraries of Glasgow. The Public Libraries to be described are the Stirling's and Glasgow Public Library, founded in 1791 by Walter Stirling (with which is amalgamated the Glasgow Public Library), possessing many rare and valuable works; the Mitchell Library, founded by Stephen Mitchell, in 1874, containing 56,000 volumes, including the largest Burns collection in the world, and extensive collections of works of Scottish Poetry, Topography, and History; Glasgow Books, and early Glasgow Printing; the Euing Musical Library, collected by the late William Euing during a long lifetime, and bequeathed by him to Anderson's University.

At the last meeting of the Académie des Inscriptions, M. Leopold Delisle presented G. B. Rossi's "La Biblioteca della sede apostolica ed Catalogi dei suoi manoscritti." He mentioned that De Rossi believes that the *Codex Amiatinus* is the copy of the Bible which Ceolfridus had made for the Holy See, and of which Bede makes mention.

THE February part of the *Centralblatt für Bibliothekswesen* contains a second article by A. Führer, "Ueber indisches Bibliothekswesen," and one by A. Winterlin, entitled "Die Uebersiedlung der K. öffentlichen Bibliothek zu Stuttgart im Sommer 1883." The remainder of the number is occupied, as usual, with miscellaneous bibliographical items, which will be read with interest.

THE chief prices realised at the sale at Sotheby's of the library of the late Rev. John Allen Giles, D.C.L., were the following:—Lots 286, *Monthly Notices of the Royal Astronomical Society of London*, containing Papers and Reports, vols. i. to xxix., in 13 vols., half roan;

and vols. xxx. to xxxv. in nos., 1831-75, £30. 731, *Nature, a Weekly Illustrated Journal of Science*, vols. i. to xxvi., half morocco gilt, numerous illustrations, 1870-82, £7 7s. 739, *Hunterian Club: Reprints of Old Authors*, Nos. 1. to LX., 1872-82, £6 15s. 754, Penrose (Francis Cranmer), *An Investigation of the Principles of Athenian Architecture, with special reference to the Optical Refinements exhibited in the Construction of Ancient Buildings at Athens*, illustrated by numerous finely executed engravings by G. Carter, and vignette woodcuts, published by the Society of Dilettanti, half morocco, t. e. g., 1851, £7. 1041, *Authentic Memoirs of the late George Morland*, by F. W. Blagdon, with 20 coloured engravings after his pictures and drawings, including his Portrait, very scarce, half bound, Orme, 1806, £7 7s. 1368, Billings (Mr. R. W.), *The Baronial and Ecclesiastical Antiquities of Scotland*, 4 vols. in 2, olive morocco, gilt on sides, back, and t. e., Edin., 1852, £8. 1388, Hamerton (P. G.), *Etching and Etchers*, 35 illustrations, 1868, £8 8s.; 1395, *Archæica and Heliconia; containing Reprints of Old English Prose and Poetry of the Elizabethan and immediately succeeding Age*, with Prefaces, Critical and Biographical, by Sir Egerton Brydges and Thomas Park, 5 vols. half russiā, uncut, t. e. g., 1815, £7. 1437, *The Portfolio, an Artistic Periodical*, edited by P. G. Hamerton, from No. 1 (January 1870) to No. 178 (October 1884), 2 vols. (24 nos.) in cloth; and the remainder in parts as issued, 1870-84, £11. 1466, *Antiphonale*, a manuscript on about 400 leaves of stout vellum paper, written in a large bold character, having eight lines of text on a page, and the same number of Gregorian musical notation; the text rubricated, and ornamented with numerous coloured initial letters, and occasionally with large woodcut capitals, illuminated, and with pen-and-ink floriation, bound in the original oak boards, with stamped sides and brass bosses "Finito libro fit gloria Christo, Anno 1566," "JUDOCA VAN MALSEU," £8 12s. 6d.

RELIC OF THEODOR KÖRNER.—A relic of Theodor Körner was presented to the Körner Museum, in Dresden, by the Emperor Francis Joseph in 1880. When the famous singer of the *Lyre and Sword* was leaving Vienna in 1813 to join the Lützow Corps, his bride, Antonie Adamberger, placed round his neck a silken cord on which hung a silver coin of 1811, the year when they became acquainted. Friedrich Förster found this on the dead body of the poet, and sent it, with other belongings, to the father. It afterwards passed to the hands of Caroline Pichler, and by her daughter, the Countess Flora Fries, was given to the unfortunate Emperor Maximilian, who kept it at Miramar. This is an interesting addition to the many personal relics the Museum already possesses of one who in his day personified the aspirations of Germany.

THE LIBRARY OF THE KNIGHTS OF ST. JOHN (MALTA).—A melancholy spectacle of the little regard paid to literature is to be seen in the public library, rich in valuable works bequeathed by eminent members of the Order, and containing likewise a good modern collection of books of general information, for which an annual allowance is made from the Government estimates. The chairs in the great hall are occupied by urchins of ten or twelve, learning their lessons from dog's-eared primers, or amusing themselves with engravings in illustrated newspapers, while adults are conspicuous by their absence. You are in search of some book, and learn that it has disappeared, or receive it in the form of a crumbling heap of dusty leaves, tied together with packthread, and honeycombed by the ravages of the *Anobium pertinax* and the *Acaris eruditus*, to say nothing of other varieties of the insect enemies of literature, which were described in an article in the *Academy* about two years ago. Should you desire to see the museum of antiquities, you will be ushered into a series of dusky closets in the rear of the building, where the objects, some of them unique and priceless, are huddled together without arrangement or catalogue. This is to a great extent the result of the foolish parsimony of the English Government, who for many years provided a perfectly inadequate staff of custodians; but it is now in no small measure the *vis inertia* which opposes suggestions of improvement made by the committee of management, even when originated and supported by native gentlemen of the highest culture and standing. The most practical of all these proposals was to procure the services of one of the higher officials of the British Museum to reorganize the whole collection, which might easily be done in the handsome building where it is at present located, were the best use made of the numerous apartments at the disposal of the Government; but the cry of the Colonial Office for economy knocked the scheme on the head. Sir Penrose Julian, in fact, with the best intentions, did the island a serious injury when he made his report upon her finances; and there is no doubt that, had his recommendations been thoroughly carried out, irreparable injury would have been inflicted upon many of those remains of historical grandeur, which so ancient and wealthy a country as England should not hesitate to preserve in their integrity, even at some cost to the national exchequer.—*Blackwood's Magazine*.



"BURTON'S BOOKS."

BY WILLIAM E. A. AXON.

DR. SAMUEL JOHNSON, in the last year of his life, sent to "Mr Dilly, bookseller in the Poultry," the following letter:—

"*Jan. 6th, 1784.* Sir,—There is in the world a set of books which used to be sold by the booksellers on the bridge, and which I must entreat you to procure me. They are called 'Burton's Books'; the title of one is 'Admirable Curiosities, Rarities, and Wonders in England.' I believe there are about five or six of them; they seem very proper to allure backward readers; be so kind as to get them for me, and send me them with the best printed edition of Baxter's 'Call to the Unconverted.'—I am, &c., SAM JOHNSON."

Sir John Hawkins, the ponderous biographer of Johnson, quotes a *bon mot* from "one of those little entertaining books written by Crouch the bookseller in the Poultry under the fictitious name of Robert Burton." These books are still sought after by collectors, and are becoming of greater rarity year by year. After having served their first purpose of providing cheap and attractive reading for persons of slender means, after much thumbing in the nursery, the workshop and the farmhouse, those that have escaped destruction have a place of distinction in the collections of the curious.

"Richard Burton" was the name assumed for literary purposes by Nathaniel Crouch, and the assumption is so successful as to have entirely eclipsed his own personality. He is the author of nearly fifty books with long quaint title-pages. On some of these appear the initials "R. B.," whilst others are said to be by Richard Burton, and others by Robert Burton. The last name was not used by Crouch in his lifetime, but when his books became the property of Bettesworth, Robert was substituted, probably by mistake, on the reprints for the "R. B." or "Richard Burton" found on the title-pages of the original editions.

Nathaniel Crouch was born about 1632, and was the son of Thomas Crouch, of Lewes, Sussex, who followed the calling of a tailor. Nathaniel was apprenticed May 5th, 1656, for seven years to Livewell Chapman, and at the

close of his apprenticeship became a freeman of the Stationers' Company. He became a publisher, and compiled a number of small books which, issued at a shilling each, had a great and continued popularity. Although little is known of Crouch's personal history, we have a vivid sketch of his personality by another literary bookseller, John Dunton, who says of him :—

"I think I have given you the very soul of his character when I have told you that his talent lies at collection. He has melted down the best of our English histories into twelvepenny books, which are filled with wonders, rarities, and curiosities; for you must know, his title-pages are a little swelling." Dunton professed a "hearty friendship" for him, but objects that Crouch "has got a habit of leering under his hat, and once made it a great part of his business to bring down the reputation of 'Second Spira.'" It is quite possible that Crouch had his doubts as to the genuineness of the narrative of the "Second Spira," and Dunton himself afterwards came to the conclusion that in a certain sense it was the autobiography of "Mr. Richard Sault, the Methodizer," who professed to have compiled the work from papers given to him by J. Sanders, "A Divine of the Church of England," who never became visible to other eyes. Some controversy followed, and Dunton did not escape from the censure of some, who regarded the book as a fiction. Crouch was also concerned in the journalism of the period. "It is said," observes Dunton, "that he is the author of the 'English Post,' and of that useful Journal intituled 'The Marrow of History.' The last named periodical was begun by Mr. George Larkin, but, owing to some quarrel with the proprietors, his place was supplied by Crouch; who "was in no ways concerned in taking it from him," but was shrewd enough to obtain better terms for himself. Although the "Second Spira" controversy rankled in Dunton's mind, he makes handsome acknowledgment of the merits of "Burton's books."

"Crouch prints nothing," he says, "but what is very useful and very diverting: so that R. B. (alias Nat. Crouch) is become a celebrated author." He is described as able to talk fine things upon any subject, and as desiring the profit of the reader rather than applause. "In any controversy, and I had many with him in days of yore, he more delights to show the strength of truth than his adversary's weakness; using soft words, as we used to say, but hard arguments. He is very circumspect in ordering his own conversation, as knowing that ignorant people learn as much, if not more, by their eyes than their ears. In a word Nat. Crouch is a Phoenix Author (I mean the only man that gets an estate by writing of books); and, if he leers upon this 'Journal,' I have a broadside at his service: not that I have anything to say to his morals; for as to them he either is, or should be, an honest man; and I believe the former, for all he gets will wear well, he collects and enjoys it so quietly. So that Nat. Crouch runs an even path in the World, and juts against no man, myself excepted; for his conversation is a kind of a continued compliment, and his life a practice of honesty. Yet I do not think he is perfect; for, though I have a hearty friendship for him, yet I must say he has got a habit of leering under his hat,

and once made it a great part of his business to bring down the reputation of 'Second Spira': yet his natural temper is some excuse; for he is exceedingly in love with his humour, and cannot bear to be contradicted. But, to this day, I find it hard to forget his unmannerly treatment of 'Second Spira,' for certainly no action of man hath so great a soul of malice in it, as to endeavour by unjust slanders to abate the esteem of others: for such endeavours tend to the murder of a man's good name, which is the noblest part of life; and therefore so much the more ungenerous and inhuman. But, abating but this fault, and where is the man but has this, or worse? his whole life is but one continued Lecture, wherein all his Friends, but more especially his two sons, may legibly read their duty. By what I have said, it appears, it will be no dishonour to enter into a Literal War with Nat. Crouch. And if he says but half as much against this 'Journal' as he did against 'Second Spira,' I will sound his *bell* [Crouch's house was at the Bell in the Poultry], and attack him in good earnest; for the design of this 'Journal' is great and good; and however weak the performance is, I ought to defend it to the last extremity: or, if Crouch is contented to hold his tongue, I have nothing further to say to him, till we meet and embrace in Heaven." Of his brother Samuel Crouch, Dunton says, "He is just and punctual in all his dealings; never speaks ill of any man; has a swinging soul of his own; would part with all he has to serve a friend; and that's enough for one bookseller."

The dictum that the history of an author is the history of his books is especially applicable to Crouch and the bibliography of his compilations. There has been a collected edition in quarto, of what are somewhat magniloquently styled his "historical works." These were issued by Machell Stace, and chiefly intended for collectors who "illustrate" books by the insertion of additional engravings. The reprint included the following six of Burton's books, each of which was also issued separately:—

Historical Remarks on the Ancient and Present State of the Cities of London and Westminster. By Richard Burton. Westminster, 1810.

The Wars of England, Scotland, and Ireland. By Richard Burton. Westminster, 1810.

Admirable Curiosities, Rarities, and Wonders. By Richard Burton. Westminster, 1811.

The History of the Kingdom of Ireland. By Richard Burton. Westminster, 1811, 4to.

The History of the Kingdom of Scotland. By Richard Burton. New edition. Westminster, 1813.

The History of the House of Orange. By Richard Burton. New edition. Westminster, 1814.

We pass now to the original editions.

A Journey to Jerusalem, or a relation . . . in a letter from T. B. in Aleppo to his Friend in London. Together with a map and brief account of the Ancient and Modern State of those Countries. London, 1672.

This little book was published by Crouch, who appears to have added the "Brief Account." In 1683 it was augmented and reprinted as "*Two Journeys to Jerusalem* : containing first a strange and true account of the travels of two English pilgrims [Henry Timberlake and John Burrell]; secondly the travels of fourteen Englishmen, by T. B. To which are prefixed memorable remarks upon the ancient and modern state of the Jewish Nation; together with a relation of the great Council of the Jews in Hungaria in 1650, by S. B[rett], with an account of the wonderful delusion of the Jews by a False Christ at Smyrna in 1666; lastly the final extinction and destruction of the Jews in Persia." There were editions with various modifications of title, such as "Memorable Remarks," "Judæorum Memorabilia," etc., in 1685, 1730, 1738, 1759. It was reprinted at Bolton in 1786. The latest reissue is:— "*Judæorum Memorabilia, or Memorable Remarks upon the Ancient and Modern State of Judæa and the Jewish Nation*. The original compilation by Robert Burton, now augmented by extracts from other authentic Writers. Bristol: W. Matthews, 1796." A Welsh translation in the British Museum is believed to have been printed at Shrewsbury in 1690.

The publisher, who was also the editor, says:—

"The entertaining and useful works of that almost universal and popular historiographer, Robert Burton, who published in the latter end of the last and beginning of the present Century, being out of print and very scarce, it would be doing to the public, and especially to young persons, a real service, if they were all reprinted and preserved from oblivion."

It is curious that, although Crouch was in the trade, the first of his books with the pseudonym of "R. B." was issued by a brother publisher. This is:—

Miracles of Art and Nature, or a brief description of the several varieties of Birds, Beasts, Fishes, Plants, and Fruits in other Countreys. Together with several other Remarkable Things in the World. By R. B. Gent. London, printed for William Bowtel at the Sign of the Golden Key, near Miter-Court in Fleet Street, 1678.

In the address to the "Ingenious Reader" the book is acknowledged to be a compilation. "And if what I have done shall not dislike thee, I shall possibly proceed and go on to a further discovery in this kind, which doubtless cannot (as all variety doth,) [but] please thee. 'Tis probable they are not so Methodically dispos'd as some hands might have done: yet for Variety and Pleasure-sake they are (I hope) pleasingly enough intermix'd. And as I find this accepted, so I shall proceed." The fourth edition appeared in 1708, and the tenth in 1737.

The Wars in England, Scotland and Ireland, from 1625 to 1660. London, 1681. The preface is signed "Richard Burton," who states that he has endeavoured to write "without the least passion or partiality." The fourth edition appeared in 1683, and there were issues in 1684, 1697, 1706, and 1737.

The Apprentice's Companion. London, 1681. This was stated to be by "Richard Burton, author of the *Civil Wars of England*, etc.," and was printed

for Thomas Mercer. It consists of moral warnings and anecdotes against swearing, Sabbath-breaking, etc., and also includes an Arithmetic and a "writing copy."

Historical Remarques on London and Westminster. London, 1681. This was apparently suggested by the success of the preceding. There were reprints in 1684 (when a second part was added), 1703, 1722, etc. In 1730 it appeared with some modifications as *A New View and Observations on the Ancient and Present State of London and Westminster.* By Robert Burton. Continued by an able Hand. London: Bettesworth.

When the *Historical Remarques* first appeared it was published by "N. Crouch at the Bell, next to Kemps coffee house in Exchange Alley, over against the Royal Exchange in Cornhill."

Wonderful Prodigies of Judgment and Mercy, discovered in Three Hundred Histories. 1681. Other editions in 1682, 1685, 1699. Edinb. 1762.

Wonderful Curiosities, Rarities and Wonders, in England, Scotland and Ireland. London, 1682. Reprinted in an enlarged form in 1684, and again in 1685, 1697, 1728, and 1737. In some editions the title is altered to *Admirable Curiosities*. In the preface he says that he was encouraged to undertake this by the success of the *Historical Remarques*.

The Extraordinary Adventures and Discoveries of several famous Men. London, 1683. Reprinted 1728.

Strange and Prodigious Religious Customs and Manners of sundry Nations. London, 1683.

Delights for the Ingenious, in above fifty select and choice emblems, divine and moral, curiously engraven upon copper plates with fifty delightful Poems and Lots for the more lively illustration of each emblem, to which is prefixed an incomparable poem intituled Majesty in Misery, an imploration to the King of Kings, written by his late Majesty K. Charles the First. Collected by R. B. London, 1684. The author with a complacency justified by success observes:—

"It is probable that if some books had not been composed pleasantly, and suitable [*sic*] to mean Capacities, many persons had been delighted in reading and thereby in time have attained to more usual knowledge." The 14th emblem shows a goodly young woman with a birch rod in her hand, and the "Lot" reads—

"The time hath been that of the Rod
Thou wert more fearful then of God,
But now unless thou prudent grow,
More cause thou hast to fear a shrow.

"For from the Rod now thou art free,
A woman shall thy Torment be,
Yet do not thou at her repine;
For all the fault is only thine."

Amongst the verses without emblems is "The glories of our birth and state"! At the end is a movable piece of cardboard with "directions for finding

the chances in the following lottery." The index is moved haphazard, and the emblem to whose number it points is taken as the reader's lot. Some of the etchings have the initials of the engraver, "I. D. sc." The Emblems and the Ingenious Riddles were also issued separately.

English Empire in America. By R. B. London, 1685. 3rd edit. 1698, 5th edit. 1711, 6th edit. 1728, 1735, 7th edit. 1739. There was also a 7th edition Dublin 1739. With the sixth edition the author's name is given as Robert Burton. This was after Crouch's death, and when the books had passed to Bettesworth. During the author's lifetime the books are all said to be by R. B. or else by Richard Burton.

A View of the English Acquisitions in Guinea, and the East Indies. By R. B. London, 1686, 1726, 1728.

Winter-Evening Entertainments. Containing I. The pleasant and delightful relations. II. Fifty ingenious riddles. London, 1687. 6th edit. 1737.

Female Excellency: or the Ladies Glory. Illustrated in the worthy Lives and Memorable actions of nine famous Women. (I. Deborah the Prophetess; II. The valiant Judith; III. Queen Esther; IV. The Virtuous Susanna; V. The Chaste Lucretia; VI. Voadicea (*sic*) Queen of Britain; VII. Mariamne wife to K. Herod; VIII. Clotilda Queen of France; IX. Andegona, Princess of Spain.) *The whole adorned with Poems and the Picture of each Lady.* By R. B. London, 1688. This and others, when reissued by Bettesworth in 1728, were said to be by Robert Burton.

England's Monarchs, or an Account of the Kings of England, from the invasion of Romans to this Time, etc. By R. B. London, 1685, 1691, 1694.

History of Scotland and Ireland. By R. B. London, 1685, 12mo. Lloyd, 1696.

History of the Kingdom of Ireland. Lond., 1685, 1692. In the Seventh edit., Dublin, 1731, it is said to be an abridgment of Dean Story's *Late Wars in Ireland*.

The Vanity of the Life of Man, represented in the Seven several Stages thereof, from his Birth to his Death, with pictures and poems exposing the Follies of every Age. To which is added Poems upon divers subjects and occasions. By R. B. London: Crouch, 1688, 3rd edit. 1708. The verses include the death of Cas-sianus, from the Latin of Prudentius, "and translated into English some years since." It is taken from Foxe's *Acts*, and begins:—

"Through Forum as in Italy
I passed once to Rome,
Into a church by chance came I,
And stood hard by a tomb," etc.

The other verses are "A Spiritual, by Mrs. A[nne] A[skew] condemned to die;" "Divine example, by Mr. R. S. in prison for the faith of Christ;" "To his brother;" "The Panting Soul;" "The Angelic Anthem;" "Song of Simeon;" "New Jerusalem;" "Man's Mortality;" "The Excellency of Holy Scripture."

The Young Man's Calling, or the whole duty of Youth. Together with Remarks upon the Lives of several excellent young persons of both sexes, as well ancient as modern, and also Divine Poems. London, N. Crouch, at the Bell in the Poultry, near Cheapside, 1685. The introduction is signed "S. C."—that is, Samuel Crossman. The *Remarks* were also issued separately by Crouch, in 1695, and again in 1713.

The eighth edition of the *Young Man's Calling* was printed for Thomas Crouch at the Bell, in Pater-noster-row, near Cheapside, 1725. In this Crossman's name is given in full, at the end of the epistle.

Delightful Fables in Prose and Verse. London, 1691.

History of the nine Worthies of the World. London, 1687. Other editions 1713, 1727; 4th edition 1738. Dublin, 1759.

History of Oliver Cromwell. London, 1692, 1698, 1706, 1728.

History of the House of Orange, London, 1693.

History of the two Late Kings, James the Second, and Charles the Second. By R. B. London, Crouch, 1693, 12mo.

Epitome of all the Lives of the Kings of France. London, 1693.

The General History of Earthquakes. London, 1694, 1734, 1736.

Englands Monarchs . . . with poems, and the pictures of every monarch, and a list of the present Nobility of this Kingdom. By R. B. London, 1694. Of these poems that on Queen Mary may be taken as a sample—

"As soon as I ascended to the Throne
The True Religion I banish'd quite;
Rome, Spain and I were all conjoin'd in one,
To persecute, to burn, and put to flight
All that the Gospel of our Lord protest,
All who oppos'd blind Error and the Pope,
All such with grievous tortures were oppress
With th' Ax, with Fire, Faggot, and the Rope.
Scarce any nation underneath the Sky,
Afflicted was as I caus'd this to be.
But when my thoughts and hopes were grown most high
Then Death at five years' end arrested me;
No Bail would serve, I could command no aid,
But in the Prison of my Grave was laid."

The English Hero, or Sir Francis Drake reviv'd. London, 1687; 4th edit. enlarged 1695. There were editions in 1710, 1716, 1739, 1750, 1756, 1769. In June the title is *The Life and Dangerous Voyages of Sir Francis Drake*. Crouch appears as publisher of the ninth edition, 1716, and this is the latest date when his name appears on the title-page of his books.

Martyrs in Flames, or History of Popery. London, 1695, 1713, 1729.

The History of the Principality of Wales, in three Parts. London, 1695, 2nd edit. 1730.

Unfortunate Court Favourites of England. By R. B. London, 1695, 1706, 6th edit. 1729.

Unparallel'd Varieties: or the matchless Actions and Passions displayed in

near 400 notable Instances and Examples. Third edit. London, 1697. Fourth edit. 1728.

Wonderful Prodigies of Judgment and Mercy discovered in near three hundred memorable histories. By R. B. The fifth edition enlarged. London, 1699.

Extraordinary Adventures, Revolutions, and Events. By R. B. 3rd edit. London, 1704. In this third edition some things he says are omitted that since the 1st he had put into other books.

Devout Soul's Daily Exercise in Prayer, Contemplations and Praise. By R. B. London, 1706.

Divine Banquet: or Sacramental Devotions. London, 1706, 1707. This is a collection of prayers and hymns.

Surprizing Miracles of Nature and Art. By R. B. 4th edit. London, 1708.

History of the Lives of English Divines who were most zealous in promoting the Reformation. By R. B. London, 1709.

The Unhappy Princesses: or the Secret History of Anne Boleyn, and the History of Lady Jane Grey. London, 1710, 1733.

History of Virginia. London, 1712.

Æsop's Fables, in Prose and Verse. London, 1712.

Kingdom of Darkness: or the History of Dæmons, Spectres, Witches, Apparitions, Possessions, Disturbances, and other Supernatural Delusions, and malicious impostures of the Devil. . . containing near eighty relations . . . with a preface obviating the objections of the Sadducees and Atheists of the Age, who deny the being of Spirits, Witches, etc. By Robert Burton. 4th edit. London, Bettesworth, 1728. The first edition appeared in 1706, if not earlier.

Memorable Accidents and unheard-of Transactions, containing an account of several strange events, as the deposing of tyrants, lamentable shipwrecks, dismal misfortunes, stratagems of war, perilous adventures, happy deliverances, with other remarkable occurrences and select historical events which have happend in several Countries in this last age. Translated from the French, printed at Brussels in 1691, and dedicated to his present Majesty William King of England, etc. Published in English by R. B. London, 1733. The Dedication is signed T. Leonard, and it is to be noted that the reference to William of Orange as king of England is slavishly reproduced in 1733.

Youth's Divine Pastime, Part II., containing near forty more remarkable Scripture Histories, with Spiritual Songs and Hymns of Prayer and Praise. By R. Burton, author of the first part. The sixth edition, London, C. Hitch, 1749.

The tuneful muse of Burton thus begins her song—

"Dear Children, unto you I now
A second part address,
Because the First among you hath
Obtained good success."

The twelfth edition of Part I. is undated, and was printed for the booksellers

of London and Westminster, as also the second edition of Part II. In Part I. the *Epistle to Youth* (in rhyme) is signed "R. B." but from an advertisement we may suppose that it was probably first issued in 1706.

Triumphs of Love, containing fifteen Histories. London, 1750.

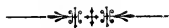
To this long list it is necessary to add that in the Grenville collection the following is attributed to Burton, but apparently by mistake:—

"*The Accomplished Ladies Rich Closet of Rarities : or the ingenious gentlewoman and servant-maid's delightful Companion.* 3rd edit., printed for N. Bodington and J. Blare." The preface is signed John Shirley. There is also under Burton's name *The English Heroine ; or the Life of Mrs. Christian Davis, commonly called Mother Ross.* Possibly Crouch may have issued an abridgment of this novel, which is attributed to Defoe.

The precise date of the birth and death of Crouch are unknown. He was apprenticed in 1656, and, assuming that he was then fourteen, his birth would be in 1632. He was a freeman of the Stationers' Company, and the last official communication with him was in 1717, and his name ceases to be recorded in 1728. As the name of Thomas Crouch, presumably his son, appears on the title-page of one of Burton's books in 1725, it may be assumed that he died before that date.

Although the author of nearly fifty books, Nathaniel Crouch has small claims upon the attention of the purely literary critic. His verses are always bad, and sometimes atrocious, and his prose is without any rightful demand to consideration on the ground of style. Nevertheless he deserves remembrance as one of the earliest who attempted to popularise knowledge. The information he found in costly folios he reduced into the compass of shilling pamphlets, and his compilations, uncritical and scrappy as they are, must have had a powerful influence in familiarising many with the annals of their own country, and the history and peculiarities of other lands. He had the art of interesting the populace ; his writings are never profane, never unclean, and rarely, if ever, dull.

SOMETHING LIKE A MISTAKE.—The *Nation* observes that if the archives of the Wisconsin State Historical Society had been consulted "when the American Antiquarian Society published its centennial edition of Thomas's *History of Printing in America*, we should not read as we do concerning Wisconsin in that work (vol. ii., p. 167), 'The Green Bay *Republican* was printed by W. Shoals in 1831 or 1832.' The dates here are both wrong. So is the name of the paper and that of its publisher. So is the intimation that Mr. Shoals published the first newspaper in Wisconsin. Only two issues were made in that State before 1834. Those two were Nos. 1 and 2 of the Green Bay *Intelligencer*, not *Republican*, on December 11 and 25, 1833, not 1831 or 1832. Nor were these papers published by Shoals at all, but by Suydam and Ellis. The Green Bay *Republican* began to appear on October 10, 1841, ten years later than the date given by the antiquarian editor ; and its publisher's name was not, as he gives it, W. Shoals, but Henry O."



HOLLINGBURY COPSE AND ITS SHAKSPERIANA.

[WE quote the following interesting account of a well-known Shaksperian collection from the *New York Nation*, 26 Feb. 1885, but it will not be expected of us to endorse the suggestion with which it concludes.—ED.]

BRIGHTON, *February*.

“Come hither, come hither, come hither;
Here shall you see no enemy
But winter and rough weather!”



THESE lines from a song in *As You Like It* (Act. IV., scene v.) are written in black-letter on the cornice of the house of Halliwell-Phillipps, at Hollingbury Copse. They stretch from end to end of its front, and so seem a more cordial greeting. Some eight years ago this famous Shaksperian, coming down to Brighton for a brief rustication, concluded to make it his country home. For this purpose, purchasing thirteen acres north-west of the city, on a hill so high and steep that it was scarcely inhabited at all, he built a shanty that would serve him for keeping a bachelor's or rather widower's hall. He soon added other rooms—some of them cased with iron and equipped with fire-proof vaults for the storage and safe-keeping of his idols, as Shaksperian curios may be fitly styled. Marrying a Brighton lady, he expanded his establishment in every direction, but built it nowhere more than one story in height. No room has a ceiling. Above every one you see the rafters running up to the ridge. The roof and wainscot are varnished but not painted. The whole pile is an excellent specimen of a building that has grown, as Paley says of the British Constitution, rather than been made to order.

The grounds are shut in by a wall of masonry ten feet high, or, where the view would be thus obstructed, by a fence of open iron-work no less difficult to scale. The gates are two, an outer and an inner. At the outer there is a notice “No dog admitted,” and the porter's orders are not to unbar the inner gate till all dogs have been barred outside of the outer. The copse which gives name to the place is on the highest ground, and consists in a sort of jungle or underwood, largely evergreen, threaded with labyrinthine paths. Here and there from a bower one can command an outlook over Brighton, the Channel, as well as chalk cliffs east and west, for the altitude is 460 feet above the sea-level. On this south shore, the Italian Riviera of England, the fields, where not freshly ploughed, are green with grass and grain at the end of November. At this season, too, the tilth, or ploughed ground, is white with the stone harvests. The stones, worth £2 a load, are an unfailing crop, and, in the judgment of those who to-day gather them, *grow*, though an outsider would trace them to frost or subsoil ploughs. Next to the copse, the most conspicuous object in the grounds is a spacious and stone-curbed fish-pond.

Within the walls of the house, which Mr. Phillipps, aware of its oddity, calls sometimes a bungalow and sometimes a wigwam, there are corridors leading, or rather misleading, strangers from one quarter to another. On their walls you read their names, such as "Wolsey's Walk," "Dogberry's Lane," "Romeo's Ramble," but you do not thus learn their nature or purpose. Over the dining-room fireplace hangs a picture of Portia disguised as a judge, and just disclosing to Shylock the "true inwardness" of his bond. But the supreme interest of this English interior centres in the Study, or treasury of Shaksperiana, which is separated from the rest of the mansion by doors of iron. Along one side of its antechamber stretches what Mr. Phillipps has named the "book bin." Every afternoon his habit is to look over a score of books, cut out of each the fractions he can use, and throw the rest as refuse into his mammoth waste-basket. The legend over the study door is the words of the witch when Macbeth sought entrance to her cave (Act IV., scene i.), "Open, locks, whoever knocks!" Classical quotation, said Dr. Johnson, is the parole of scholars the world over. Shaksperian quotation is now becoming preëminently that sort of parole, and nowhere more than at Hollingbury Copse. American Shaksperians are there sure of a double welcome, partly as pilgrims from a far country, but chiefly because, in the opinion of Mr. Phillipps, his labours were appreciated in the United States sooner than in his own country.

His Shaksperian working library is mainly at his house in the London suburb of Brompton, while the rarities, or, as a German would say, the *Schenswürdigkeiten*, glorify Hollingbury Copse. But things "worth seeing," just because they are to be seen rather than heard of, are hardest, or rather impossible, to describe. Mr. Phillipps has printed, but not published, a hand-list of ten hundred and ninety-three drawings and engravings illustrative of the life of Shakspeare, which he has accumulated. In obtaining a portion of them he was himself busy, aided by an accomplished draughtsman, for six years. On showing these delectables to the writer he unweariedly turned over portfolios all a long morning, and guided him to the salient points of interest in the representations of every morsel that could be found in England contemporary with Shakspeare, on the routes where he travelled and in the places where he lived—notably, the arches of triumph in London under which there is "authentic record evidence that Shakspeare passed in the procession of March 15, 1604"; the earliest engraved view known to exist of the church where Shakspeare is interred; the earliest plan of Windsor Park in which Herne's oak is noticed; a view of Stratford College as it appeared when Shakspeare was a scholar there; and the Avon bridge as his childish eyes first looked upon its arches.

But the gem of the collection, in the eyes of its owner, and, I think, in the mind of every visitor, is the portrait of Shakspeare by Droeshout, dating from 1623, in its original proof, before it was altered into the vitiated form in which it has been so long familiar to the public. "Here," said he, "we have the most reliable likeness in existence of the dramatist, the only one that has not been

tampered with, while the evidences of its genuineness and its antiquity are incontestable. It is of such extreme rarity that it is the only copy which has as yet been discovered." Mr. Phillipps demonstrated the superiority of this likeness, holding up beside it one of the best of more modern copies. In the shading of the collar, the arch under one eye, the hair, moustache, and muscles of the mouth, the difference, when once pointed out, was palpable.

Among printed rarities, the first folio of 1623, in excellent preservation, was about the largest to my eye. But a special pet with Mr. Phillipps is *Love's Labour Lost*, the thin quarto pamphlet of 1598—so far as known, the *editio princeps*, not only of that play, but of any Shaksperian play. He was so fortunate as to secure this relic for £60, but would not part with it for ten times as much. It is, in truth, a long time since Mr. Phillipps has lost his grip on anything Shaksperian that has fallen in his way. "It is his plan to lose no part of that immortal man." Of two things in his career Mr. Phillipps said that he repented every day. One was, that while poor he had sold certain Shaksperian jewels. The other was, that he had not travelled while he was young. About 1854 he had visited Lucerne and reached the crest of the St. Gothard pass; but during the last generation he has scarcely been out of England. As his age is now only sixty-five, he would not seem at present too old to view abroad the wonders of the world. But to his mind travel is travail and exile. His reluctance to leave home may be intensified unawares by his zeal in Shaksperian research, which never flags. His discoveries in 1883 were great, in 1884 far less, yet sufficient to encourage labours for more. His investigations just now are in that long explored, but still exhaustless, mine, the New Record Office in Fetter Lane.

Possessing an ample fortune, thanks to marriage with the daughter of Sir Thomas Phillipps, whose name he adds to his own patronymic Halliwell, he is able to pay a fabulous price for any trifle which will supply a missing link in his chain of Shaksperian mirabilia. He complains, however, that he hears sometimes of such a none-such, and bids high for it by telegram, only to find that his order has arrived too late. His copy of Lilly's Latin grammar, in an edition which Shakspeare must have studied, led me to remark that one might, perhaps, espy in that work where the dramatist "of small Latin" got some of his quotations; and that such a search would be easy with the help of the list of "Sentences taken from foreign languages" at the end of Schmidt's Lexicon. Mr. Phillipps was pleased with the suggestion, but said he did not know of the list, and was even utterly unacquainted with the work of Schmidt, which in America, at least, has become the vade-mecum of every student. He said he would buy the Lexicon at once—for the quotation-list; evidently sharing Mr. Grant White's notion that no foreigner can light up for us the vocabulary of our dramatic bard.

Mr. Phillipps takes frequent walks to Brighton and back—three miles each way. He begins study at half-past five even in winter mornings, but never studies after his lunch, which he takes before two o'clock. Although he has

written more about Shakspeare than any living man, he declares himself unable to repeat from memory ten consecutive lines of any play. When asked how he would dispose of the illustrative matter on Shakspeare which he had been glean- ing and hiving through so many studious and active years, he answered that he had long thought on that subject, and that the longer he thought the more he felt at a loss what to do. Some patriotic impulse prompted me to urge him that he bequeath his jewels to America—that utmost corner of the West where the majority of those who speak the tongue of Shakspeare are already resident, where that majority daily grows, and where all helps to the appreciation of that prince of dramatists will accordingly do the most good. The proposition struck him as equally new and startling, but he promised he would take it into consideration. As Smithson's half-million could nowhere in the Old World have been such a power for good as it has proved in the New, so, I believe, would be the good fortune of the Shaksperian treasure-trove of Philllips. We'd set it in a shower of gold and rain rich pearls upon it.

J. D. B.

THE PRESS OF FINLAND.—In one of the reports recently published by the Governor-General of Finland an account was given of the Press of the Grand Duchy. This consists of fifty-four periodicals; twenty-four edited in the Swedish language, and thirty in Finnish. The first newspaper published in the country appeared in 1771, and belonged to the former category. The second came out five years later, and was printed in the vernacular tongue. After this the Press grew rapidly, although up to 1840 the Swedish journals outstripped in number the Finnish. The researches, however, of Elias Lonnret into the national literature, and the publication of the Finnish epic *Kalewala*, gave a remarkable impulse to the vernacular; and Swedish—until then the language of the educated classes—began to be pushed into the background. At present the Swedish language still prevails in polite society, though to a less degree, and it is therefore in the towns that the *Helsingfors Dagblad*, the *Abo Posten*, the *Ostra Finnland*, and other Scandinavian papers appear. The *Uusi Suometar*, the *Sanan-saatlaja*, and other Finnish journals with equally unpronounceable titles, appeal more to the peasants and lower classes, and they circulate chiefly in the rural districts. A feature in the vernacular Press is the cheapness of the newspapers. The *Uusi Suometar*, which appears five times a week, only costs thirteen marks, or 10s. a year, which is less than a halfpenny a number. Its circulation is 6,800 a day—insignificant, indeed, for a “daily” boasting of the “largest circulation in Finland,” but then the whole population of the province is barely 2,000,000 people, and these are scattered over a superficial area twice as large as that of this country. At Helsingfors several illustrated papers appear weekly; at Jyväskylä there are three reviews and a schoolmasters’ journal, and in the southern districts every village has a reading club that subscribes freely to the Press. In 1883, when the use of Swedish as the official language was abolished and the vernacular compulsorily employed throughout the Duchy, the support accorded by the Government to the Swedish newspapers was withdrawn, and its transfer to the national Press gave a fresh impulse to the literature ennobled by the poetry of the late John Runnenberg, the Tennyson of Finland.—*British and Colonial Printer and Stationer.*

THE FIRST BOOKS PRINTED IN BELFAST.

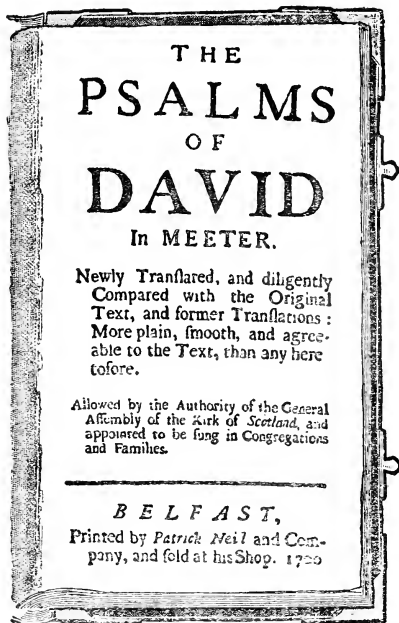
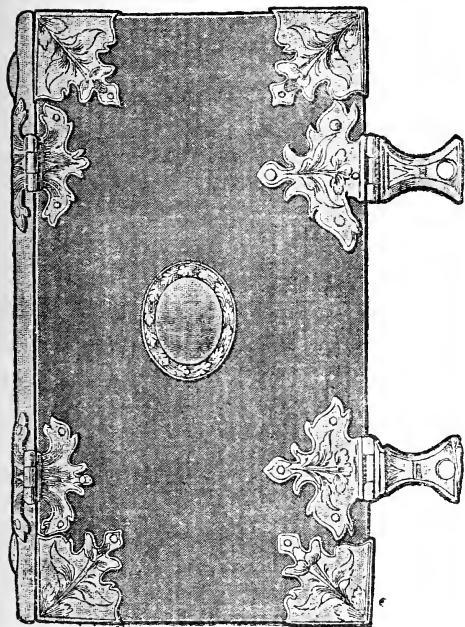


PRINTING was established and books were published at Belfast as early as 1694. This fact is vouched by Dr. Killen in his edition of *Reid's History of the Presbyterian Church in Ireland*, vol. ii., p. 461.

In Benn's *History of Belfast*, printed and published by Marcus Ward and Co., in 1877, vol. i., pp. 425-6, the following facts are stated :—

"The first Printing Press that was established in Belfast was that which attended the army of King William, (in 1690,) to prepare the proclamations and other documents which issued from the Camp or some place near it, during the King's progress through the country. . . . The ambulatory printers were at the time either in Carrickfergus or Belfast. Be that as it may, they were the precursors, but only for a short time, of a fixed printing establishment in Belfast, which dates from 1694. In that year William Crawford was Sovereign of Belfast, and induced two practical printers, Patrick Neill and James Blow—or, as is sometimes stated, Neill only, who was accompanied by Blow, as his assistant—to settle in Belfast, for the exercise of their craft ; and further to encourage them, entered into partnership with them himself. The printing business being thus fairly launched in the town, was entered into with commendable activity,—so much so as to attract the notice of the Church party. Dr. King, writing to the Archbishop of Canterbury, says that he sends him three editions, which, he is assured, were printed in Belfast ; the first in 1694, the second in 1700, and the last in 1717. The works referred to were the *Covenant*, and the *Shorter Catechism*. From this, the origin of the printing may have been earlier than 1694. Many reprints were also issued by Neill, not so likely to offend the sensitive nerves of prelacy ; and religious works, adapted to the surrounding population, most generally engaged his early attention. One of the very first of these was the following, a copy of which is still in existence, and so beautiful and perfect as to justify a full description. It is a small volume, each page four inches in length by two and a quarter in breadth : the 'signatures' show that the sheets consist alternately of twelve and six leaves ; the title is, '*The Psalms of David in Meter. Newly translated and diligently compared with original text and former translations : more plain, smooth, and agreeable to the text than any heretofore.*—Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. —Belfast, printed by Patrick Neill and Company, and sold at his shop. 1700.' The little book is curiously and expensively bound ; the sides of the cover are of tortoiseshell, and the back, the hinges, and the corner ornaments of solid silver, with a neatly engraved oval plate of the same metal in the centre of shell. At the end of the volume is a list of the kind of works in which Patrick Neill and Company generally dealt."

The appearance of the volume will be understood from the accompanying cut, for the use of which we are indebted to the courtesy of Mr. George K. Smith, the Secretary of the First Presbyterian Congregation, Belfast, to which congregation the little volume was presented in 1705 by David Smith, then the Sovereign of Belfast, from whom Mr. Smith is a lineal descendant. David Smith's own writing is on the first leaf of the volume.



A learned bibliographer furnishes the *Belfast Northern Whig* with the following list of books printed in Belfast previous to 1750, all of which are at present to be found in the Linen Hall Library. The names and titles of other works are invited by the librarian in order to make the list as complete as possible. It is hoped that this notice will lead to a general search, which may bring to light unexpected treasures. Mr. Maitland, the obliging librarian, will take charge of any notices that may be sent to him :—

Date.	Author.	Title.	Printer.	Size.
1701	Russell, R. . . .	"Seven Sermons"	Jas. Magee	12mo
1714		"The Royal Line of the High and Mighty"	George	
1716	M'Bride, R. . . .	"Sermon to Volunteers" . .	Jas. Blow	8vo
1725	Bruce, M. . . .	"Sermon, Christian Duty" . .	Jas. Blow	8vo
1726	Presbytery of Antrim	"Reply to General Synod" . .	Jas. Blow	8vo
1738	Francis Joy	"Belfast News-Letter" . .	Francis Joy	
1741	Moody, Jas. . . .	"Sermon at Loughbrickland" .	S. Wilson and J. Magee	8vo
1742	Bossuet, Jas. B. . .	"History, Universal"	S. Wilson and J. Magee	8vo
1745	Roberts, Samuel . .	"Sermon at Salisbury" . . .	Jas. Blow	8vo
1745	Campbell, R. . . .	"Life of Duke of Argyll" . .	Francis Joy	8vo
1749	Kennedy, Gilbert . .	"Sermon at Belfast"	Jas. Blow, John Hay, and Jas. Magee	8vo
1750	Henry, Matthew . .	"Method of Prayer"	Jas. Magee	8vo

Mr. Benn also states, in his *History*, that Blow published works for the Established Church party, as well as for the Presbyterians, notably, a catechism with the following title:— "*The Church Catechism in Irish*, with the English placed over against it, in the same *Karakter*:—Belfast, printed by James Blow, 1722." It is therefore apparent, that printing and publishing (considering the small size of the town at this early date, and the little advance which had been made in the same way in very considerable places in England) had certainly gained in Belfast, at a very early period, quite a respectable position, by which had been generated in the north of Ireland, at the time, a taste for reading, inquiry, and cultivation, creditable alike to the publishers and to those for whom they catered.

FRANCIS D. WARD, M.R.I.A.

TENNYSON AND THE CLASSICS.—The London correspondent of the *Manchester Guardian* (December 4th) says that the obligation of Lord Tennyson to the classics for his most striking epithets has frequently been noticed. In his latest poem "brass mouths" comes from Homer (*Iliad*, 18. 222), and "iron lungs" from Virgil (*Georgics* 2. 45). It is, however, remarkable that in neither case is there that notion of impudence which Lord Tennyson obviously intends to convey. Homer is comparing the shout of Achilles to the clear and sonorous tones of a brass trumpet, and Virgil is simply explaining that had he "a voice of iron"—*i.e.* an unwearying voice—he could not give all the details of his subject. Evidently Milton's daring metaphor, when he speaks of unfaithful bishops as "blind mouths," was also in Lord Tennyson's mind.

A PRAYER FOR THE SCRIBE.—The colophon to the Gospels of Moeltbrige, the most beautiful Irish codex in the British Museum (Harleian, No. 1802), reads—Bennacht arcechoen legfas frisizleburas. Gebed pater aranmain inscribbeda, uair ismor ahœther etir corp 7 tractad ic[ascribund], which Mr. Whitley Stokes translates literally thus: "A blessing on every one who shall read from this book. Let him recite a pater [noster] for the soul of the scribe, for great is his labour, both text and commentary, in writing them." A photograph of it is given in the *Facsimiles of National Manuscripts of Ireland* (Part I.), where it is rendered: "A blessing on every one who will pardon the faults of this book. Let him say a pater for the soul of the scribe, for it requires much indulgence both in text and commentary."—See *Academy*, No. 651, Oct. 25th, 1884.

THE FRIENDSHIP OF BOOKS.*



THE friendship of books is a theme that has furnished eloquence both for the contemplative and the active life. Men who have passed their busy years in court or camp have been not less earnest than scholars dwelling in academical groves as to the pleasures and benefits to be derived from communion with those immortal spirits who "being dead yet speak." There are still empty persons to be met, who affect to despise the man of books as one who is impaired for action, whose "native hue of resolution is sicklied o'er by a pale cast of thought," but the work of the world is not done by Ignorance, but by Knowledge. "It is manifest," says Sir Philip Sidney, "that all government of action is to be gotten by knowledge, and knowledge best by gathering many knowledges, which is reading." From the friendship of books have sprung great deeds, strength in action, fortitude in defeat, moderation in victory, consolation in sorrow.

Perhaps an equal benefit to mankind has arisen from reading as a recreation. The stress and strain of modern life gives a moral importance to recreation greater than it ever had before. The claims of business, of official duties, of ecclesiastical affairs, of political warfare, of philanthropic endeavour, are incessantly heard, and if the bent bow is not to break, it must sometimes be unstrung for healthy and invigorating recreation. What better form of restorative from the petty cares, wearisome details, the strife, jealousy, and other disagreeable incidents of the common life, can there be than the magic by which books

* *The Book-Lover's Enchiridion: Thoughts on the Solace and Companionship of Books, and topics incidental thereto; gathered from the best writers of every age, and arranged in chronological order.* By ALEXANDER IRELAND. Fourth Edition, revised and enlarged. (London: Simpkin, Marshall, & Co.) 8vo, pp. xx, 492. We may appropriately add the bibliographical particulars of the other editions of this book, which has had an exceptional success. The first edition appeared in the autumn of 1882, with the following title: *The Book-Lover's Enchiridion: Thoughts on the Solace and Companionship of Books.* Selected and chronologically arranged by Philobiblos. "Infinite riches in a little room," 1883. 32mo, pp. xii, 237. A second edition was soon called for, and both were sold within ten months. This encouraged the compiler to prepare a third and enlarged edition (12mo, pp. xx, 477), and the impression, consisting of 3,700 copies, has been exhausted in less than nine months. The fourth edition we have already named. In addition there has been an authorised and an unauthorised American issue. The unauthorised edition (Philadelphia: Lippincott) contains some additions not selected by the original compiler. Of the third edition a limited number of copies for England and the United States were printed on large paper, and bound in Japanese morocco. This edition is enriched with two characteristic India-proof illustrations: one a full-length portrait of M. de Quesnay, a French book-lover of the last century, from a fine copper-plate engraving by Wills—the other an appropriate group of old books, drawn by Mrs. A. E. Ireland. The third illustration is a facsimile of a letter of four pages from Thomas Carlyle to Leigh Hunt, written after reading the autobiography of the latter. Mr. Ireland observes that "a letter more overflowing with lovingkindness and hearty recognition and sympathy is not to be found in the whole range of literary correspondence. A *verbatim* reprint of this remarkable letter, the original of which is in the possession of the compiler, has never before appeared. This facsimile is a faultless specimen of the art of reproducing MS., and cannot be distinguished from the original. For this reproduction the compiler is indebted to the taste and skill of Mr. F. Tupper, of London."

transfer us to the society of the great and good and wise of all generations? Not only is our knowledge increased, but our sympathies are enlarged. The narrow horizons of individual existence are widened by the experience of others. The fruits of conquest and the results of science are ours. We have the pleasures of travel without its toils, and the glories of poetry without the pains and sorrows of the singer. The quiet pleasures of reading have saved many from wrong-doing, and more from sinless frivolity.

The cultivation of a wise habit of reading, and also of a habit of wise reading, is a matter of first-rate importance, especially for the younger generation. We are therefore especially glad to give a hearty welcome to Mr. Ireland's dainty book, and we can think of no better gift for a studious boy or girl. The best criticism is a description of the book. He has selected from a wide range of literature the testimonies of more than two hundred persons to the pleasure and value of the companionship of books. On this "beadroll" of illustrious names are those of Horace, Seneca, Richard de Bury (author of *Philobiblion*, written at the end of the thirteenth century), Chaucer, Montaigne, Bacon, Shakespeare, Bishop Hall, Robert Burton (author of *The Anatomy of Melancholy*), Fuller, Milton, Baxter, Cowley, Addison, Steele, Johnson, Wordsworth, Lamb, Southey, Godwin, Hazlitt, De Quincey, Landor, Leigh Hunt, Bulwer, Herschel, Hare, Maurice, Helps, Dawson, Carlyle, and Ruskin.

The result is most interesting. We have the testimony of men of various nations, and of all sorts and conditions of men. The orthodox divine, the heretical thinker, the pagan philosopher, the Christian apostle, lawmakers, historians, and poets, all unite in a chorus, varied and yet harmonious, in praise of books. Nor are the eulogies indiscriminate, for Milton has warned us of him who is "deep-versed in books but shallow in himself." The book-lover will not incur the censure of Henry Peacham, who says that "to desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is sleeping."

There are many suggestive passages in Mr. Ireland's book which we would gladly quote, but we must be content with one which shows the power of literature in the cultivation of the imagination.

"In my garden I spend my days; in my library I spend my nights. My interests are divided between my geraniums and my books. With the flower I am in the present; with the book I am in the past. I go into my library, and all history unrolls before me. I breathe the morning air of the world while the scent of Eden's roses yet lingered in it, while it vibrated only to the world's first brood of nightingales, and to the laugh of Eve. I see the Pyramids building; I hear the shoutings of the armies of Alexander; I feel the ground shake beneath the march of Cambyzes. I sit as in a theatre,—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp, what processions file past, what cities burn to heaven, what crowds of captives are dragged at the chariot-wheels of conquerors! I hiss or cry 'Bravo' when the great actors come

on shaking the stage! I am a Roman emperor when I look at a Roman coin. I lift Homer, and I shout with Achilles in the trenches. The silence of the unpeopled Syrian plains, the out-comings and in-goings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun-heat, Joseph's splendid funeral procession—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world—what bleating of flocks—what green pastoral rest—what indubitable human existence! Across brawling centuries of blood and war, I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels. O men and women, so far separated yet so near, so strange yet so well-known, by what miraculous power do I know ye all! Books are the true Elysian fields where the spirits of the dead converse, and into these fields a mortal may venture unappalled. What king's court can boast such company? What school of philosophy such wisdom? The wit of the ancient world is glancing and flashing there. There is Pan's pipe, there are the songs of Apollo."

The popularity of this book is a healthy sign of the times. It has been received with commendation by the professional critics, it has elicited warm praises from well known book-lovers, it has gained the favour of the public. Amongst the letters which the author has received is one from the witty, wise, and book-loving Dr. Wendell Holmes, with whose commendation we may close this notice:—

"I must tell you how I first carried your *Enchiridion* into my parlour. It was too lovely for the library, and it lies in its virginal dress among the volumes of favourite writers that adorn my wife's centre-table. But I take it up often as 'a box where sweets compacted lie,' and am never disappointed in what I find in the inside. It was a charming thought to bring together the thoughts of so many scholars in different lands and in different ages. This one book makes a whole library more valuable; for every work which is quoted gains in our estimate thereof. I have not taken down my little Elzevir *Colloquia* of Erasmus for many a long day, but no sooner does my eye fall on your quotation from it than at once I must go to my shelves and verify it. And that story of Heinsius, which I was a little while ago reading in my old folio Burton, came back to me with an added pleasure as I found it in your pages. Your book is one which it is a luxury to read and also a luxury to look upon."

LIVING BY RULE.--When Prescott, the historian, was travelling with a friend in Europe, an oculist or physician whom he had consulted at Paris, advised him, among other things, to live less freely; and when pushed by his patient, as was his wont, to fix a very precise limit to the quantity of wine he might take, his adviser told him that he ought never to exceed two glasses a day. This rule he forthwith announced his resolution to adhere to scrupulously. And he did. But his manner of observing it was peculiar. At every new house of entertainment they reached in their travels, one of the first things Prescott did was to require the waiter to show him specimens of all the wineglasses the house afforded. He would then pick out from among them the largest; and this, though it might contain two or three times the quantity of a common wineglass, he would have set by his plate, as his measure at dinner to observe the rule in.—*Ticknor's Life of Prescott.*

LIBRARIES OF GREAT MEN.

I.—MAZARIN.



CONTEMPORARY translation of Naudé's account of the library of Mazarin was published in London, and a reprint of it will, we feel, be acceptable. The title-page reads "*Newes from France : | or a Description of the Library | of Cardinal Mazarine, | before it was utterly ruined. | Sent in a Letter from | Monsieur G. Naudæus, | Keeper of the public Library. |* London printed for Timothy Garthwait, | at the little North Door of St. Pauls | 1652." | It is a quarto tract containing six pages, and is reprinted in the third volume of Park's edition of the *Harleian Miscellany*. The tract itself is as follows :—

" TO THE PARLIAMENT OF PARIS.

"Gentlemen ; Since all the ordinances of your famous company are like thunderbolts, which dash in pieces each person they strike, and make dumb or astonish every one that sees them fall : Give me leave to tell you, (yet with all respects and submissions possible) that what you thundered out on the twenty-ninth of the last, against the library of the most eminent Cardinal Mazarine, my master, hath produced these two effects, with so much force and violence, that forasmuch as concerns the said library, it is not likely it should ever recover those losses which it hath already suffered, nor yet avoid those wherewith it is still threatened, unless by some very remarkable effect of your singular goodness and protection. And, as for me, who cherish it as the work of my hands, and the miracle of my life ; I protest to you ingenuously, that, since that stroke of thunder which was cast, from the heaven of your justice, upon a piece so rare, so beautiful, so excellent, and which I have, by my watches and labours, brought to such perfection, as none can morally desire a greater ; I have been so extremely astonished, that if the same cause which once made the son of Cræsus, though naturally dumb, to speak, did not now untie my tongue, to utter some sad accents, my last complaints, at the decease of this my daughter, (as he there did, in the dangerous estate wherein he found his father,) I should remain eternally dumb. And, in truth, Gentlemen, since that good son saved the life of his father, in making them know, wherefore he did it : why may not I promise myself, that your benevolence and ordinary justice will save the life of this daughter, or, to speak plainer, this famous library ; when I shall in few words have represented to you an abridgement of its perfections, being the most beautiful, and the best furnished of any library now in the world ; or that is likely if affection does not much deceive me, ever to be hereafter ? For it is composed of more than forty thousand volumes, collected by the care of several

kings and princes in Europe, by all the ambassadors that have set out of France these ten years, into places farther remote from this kingdom. To tell you that I have made voyages into Flanders, Italy, England, and Germany, to bring hither whatever I could procure that was rare and excellent, is little in comparison of the cares which so many crowned heads have taken to further the laudable designs of his Eminence. It is to these illustrious cares, Gentlemen, that this good city of Paris is beholden for two hundred Bibles, which we have translated into all sorts of languages ; for an history that is the most universal, the best followed of any yet ever seen ; for three thousand five hundred volumes, purely and absolutely mathematical ; for all the old and new editions, as well of the holy fathers, as of all other classic authors ; for a company of schoolmen, such as never was the like ; for lawyers of above an hundred and fifty provinces, the most strangers ; above three hundred bishops, concerning councils ; for rituals and officers of the church, an infinite number ; for the laws and foundations of all religious houses, hospitals, communities, and confraternities ; for rules and practical secrets in all arts, both liberal and mechanic ; for manuscripts in all languages and all sciences. And to put an end to a discourse, which may never have one, if I should particularize all the treasures which are heaped together within the compass of seven chambers, filled from top to bottom, whereof a gallery, twelve fathoms high, is reckoned but for one : it is to these illustrious royal personages that this city of Paris, and not Paris only but all France, and not France only, but all Europe, are indebted for a library. Wherein, if the good designs of his Eminence had succeeded as happily as they were forecast wisely, all the world should, before this, have had the liberty to see and turn over, with as much leisure as benefit, all that Egypt, Persia, Greece, Italy, and all the kingdoms of Europe, have given us, that is most singular and admirable. A strange thing, Gentlemen, that the best furnished lawyers were constrained to confess their want when they saw the great collection that I had made of books in their profession in this rich library : that the greatest heap of volumes, in physick, were nothing, compared with the number of those which were gathered in that faculty : that philosophy was here more flourishing, more beautiful, than ever it was in Greece : that Italians, Germans, Spaniards, Englishmen, Polonians, Dutch, and other nations, found here the histories of their own nations, far more rich and better furnished, than they could find in their several native countries : that Catholics and Protestants might here try all sorts of passages in authors, and accord all manner of difficulties. And to accumulate all these perfections, to enhance them and set them in their true lustre : is it not enough, Gentlemen, to show you assured proofs of his Eminence's intentions, that he resolved to present it to the publick, and to make it a common comfort to all poor scholars, religious persons, strangers, and for whoever is learned, or curious, here to find what is necessary or fit for them ? Is it not enough, Gentlemen, to shew you the inscription, which should have been put upon the gate of the Library, to invite the world to enter with all manner of liberty, and which should have been set up

about three years ago ; if wars, and domestic dissensions, hadnot prejudiced the good intentions of his Eminence ? It is this :

Ludovico XIV. feliciter imperante, Annâ Austriacâ, Castrorum Matre Augustissimâ Regnum sapienter moderante, Julius, S.R.E. Cardinalis MASARINUS, utrique Consiliorum Minister Acceptissimus, Bibliothecam hanc omnium Linguarum, Artium, Scientiarum, Libris instructissimam Urbis splendori, Galliarum ornameto, Disciplinarum incremento, lubens, volens D.D.D. publicè patere voluit, censu perpetuo dotavit, Posteritati commendavit.''' MDCXLVIII.

Behold, Gentlemen, an inscription, that may now be called ancient ; for it is long since it was first spoken of, and though it contain many things, I can assure you his Eminence intended somewhat more in his generous design of founding a public library in the midst of France, under the direction and protection of the prime presidents of three sovereign courts of this city, and of the Lord Attorney-general, persuading himself, that by this means so potent and venerable, posterity would perpetually enjoy a very advantageous pledge ; and such as, without disparagement to the famous libraries of Rome, Milan, and Oxford, might pass, not only for the most goodly heap of books that this age can show, but likewise for the eighth wonder of the world.

And this being true ; as I am ready to swear upon the holy Gospels, that the intention of his Eminence was always this, as I tell you : can you permit, Gentlemen, the publick to be deprived of a thing so useful and precious ? Can you endure that this fair flower, which yet spreads its odour through all the world, should wither in your hands ? And can you suffer, without regret, so innocent a piece (which can never suffer, but all the world will bear a share of its loss) to receive the *arrêt* of its condemnation from those who were appointed to honour it and to favour it with their protection ? Consider, Gentlemen, that when this loss hath been suffered there will not be a man in the world, though he have never so much authority in public employment, never so much zeal to learning, that will be able to repair it.

Believe if you please that the ruin of this library will be more carefully marked in all histories and calendars than the taking and sacking of Constantinople. And if my ten years' toil in helping to gather such a work ; if all the voyages which I have made for materials to it ; if all the heavy cares which I have taken to set it in order ; if the ardent zeal that I have had to preserve it to this hour, are not means sufficient to make me hope for some favour at your singular goodness ; especially at this time when you have the same excellent occasion to show it towards this library ; which you had three years since when by a solemn *arrêt* or ordinance you resolved it should be preserved and that I should have the keeping of it : yet give me leave, Gentlemen, to have recourse to the Muses seeing they are so far concerned in the preservation of this new Parnassus, and joining the interest they have in you with my most humble prayers, speak to you in the same language which the Emperor Augustus used when the question was Whether Virgil's *Æneids* should be destroyed or saved ?

Which doubtless was not so inimitable a piece then, as this library will be to all posterity :—

—‘ solvetur litera dives,
Et poterunt spectare oculi, nec parcere honori
Flamma suo ; dignumque operis servare decorem ?
Noster Apollo, veta ! Musæ prohibete Latinæ !
Sed legum est servanda fides, suprema voluntas,
Quod mandat fierique jubet, parere necesse est.
Frangatur potius legum veneranda potestas,
Quàm tot congestos noctesque dièsque labores
Hauserit una die, supremoque jusso senatûs.’

‘ Must such a rich and learn'd work be dissolv'd,
Can eyes with patience see 't in flames involv'd ?
Methinks the flames should spare it ; sure the fire
(More merciful than men) will sav't entire.
Ah ! sweet Apollo, hinder ! Muses, stay
Their violence ! and what though fond men say,
“ It is decreed ; the ordinance is made ;
The will of supreme power must be obey'd.”
Rather let laws be broke, let reverend power
Lie prostrate, ere 't be said, that in one hour
A work so toil'd for many years, was late
Quite ruin'd by commandment from the state.’

GABRIEL NAUDÆUS, A PARISIAN.”

The story of the fortune of this and the other collections of the great Cardinal must be reserved for another occasion.



THACKERAY COLLECTORS.



THE taste for collecting the works of a particular author, if it has not originated in recent years, has certainly received a greater development of late. The first editions of the works of Dickens, Thackeray and Tennyson are now as eagerly sought after as incunabula. The latest evidence of this feeling is the appearance of *Hints to Collectors of Original Editions of the Works of William Makepeace Thackeray*, which has been issued by Mr. George Redway. It is choicely printed at the Chiswick Press; and the author, Mr. Charles Plumptre Johnson, treats the subject with evident knowledge and enthusiasm. He is not disposed to ride a hobby to death, and is therefore content to affirm that "It is better to have ordinary editions than to have none at all, but it is *best* to have the original editions, and this will remain the opinion of all lovers of books, notwithstanding the issue even of the magnificent *édition de luxe*." Mr. Johnson deals only with those of Thackeray's writings issued in a separate form. It is not a Thackeray bibliography, but a careful and minute description of the first issues, with full collations and statement of the probable cost. *The Snob*, which was published at Cambridge in 1829, is a pamphlet of 75 pages, which is now valued at from £8 to £10. "I greatly doubt," observes Mr. Johnson, "whether Thackeray wrote anything in *The Snob*, except *Timbuctoo*, which is signed 'T.' " It is thought probable that no copies were issued as of the first edition. All the copies that Mr. Johnson has seen are described as second, third or fourth edition. Another of Thackeray's trifles—this time artistic—the *Flore et Zéphyre*, by "Théophile Wagstaff," is said to have a market value of from £8 to £10. *Vanity Fair* is the twelfth publication in Mr. Johnson's list, but it was the first which convinced the sometimes careless public that a new light had arisen in English literature. It was issued in monthly parts from January 1847 to July 1848. Our author supplies tests by which the genuine first edition can be discriminated from others that make unwarranted claims. The least sympathetic must acknowledge that there is a certain attraction about the original issues of such a work as *Vanity Fair*. The yellow-covered monthly pamphlets in which it first astonished and delighted the town have a suggestiveness and attractiveness to which later editions, even if they are decorated in the elaborate fashion of the *édition de luxe*, cannot pretend. It is this feeling which gives force to the collector of first editions. He seeks the very form in which the author gave embodiment to his ideas, before they had been exposed to the risk of second thoughts or to the darkening of counsel that sometimes comes of editors and annotators. There are thirty-seven entries in Mr. Johnson's book, a few of which are Thackerayana, and the money value of such a collection would vary according to condition from £99 2s. to £135 16s. Mr. Johnson addresses collectors, but is in addition a sincere admirer of the greatest satirist of the century.

CORRESPONDENCE.

PRIZES IN BOOK-COLLECTING.

THE following recently appeared in one of the papers. A man who sells books from a barrow in the streets was wheeling it on the way to open for the day, and passed close to a bookseller's assistant, who was on his way to work. As the man passed a small volume fell off into the road, which the assistant kindly picked up, with the intention of replacing it on the barrow. Before doing so, impelled by what he calls the "bookseller" instinct, he looked at the volume. One glance was enough. "Here, what do you want for this?" he asked. The dealer, taking a casual glance at the unlucky volume, said, "Oh! thruppence I suppose will do." The threepence was joyfully paid, and the assistant departed with his prize. The book was no less than a rare volume by Increase Mather, printed in 1698 at Boston, U.S. Any collector will know that an American-printed book bearing this date must be of great value. The book has been valued at from £8 to £12. I know an equally remarkable instance, in which a copy of Fuller's first work, the very rare *David's Hainous Sinne*, was bought from a Catalogue for 1s. 6d. It is so seldom that a copy is seen that even a poor one is worth several pounds.

M. D. E. N.

SCRIPTURAL TRANSLATIONS AND BLUNDERS.

IN the article on "Scripture Translations and Blunders," in your December number, a curious error which appeared in the early Cambridge editions of the Bible is not mentioned—the substitution of "ye" for "we" in Acts vi. 3—"Whom ye may appoint." I find the error occurs in a Bible printed by John Field, in 1661; and as it first appeared in a folio edition of 1638, I presume the mistake was unnoticed—at least by the printers—for twenty-three years. What foundation is there for the assertion that the error was an intentional one, and cost Cromwell a thousand pounds as a bribe?

J. W. WALKER.

THE BOOKHUNTERS.

WITH regard to the *Mighty Bookhunters*, portrayed by Dr. J. Hill Burton, I think I can supply part of the information required.

Might not "Archdeacon Meadows" have been the Rev. Thomas Williams?—he was very particular as to his bindings. "Thomas Papaverius" was Thomas De Quincey. "Fitzpatrick Smart" was Charles Kirkpatrick Sharpe.

Guildhall Library.

JAMES E. THOMPSON.

HEBREW MS. AT CHETHAM'S LIBRARY, MANCHESTER.

AS you have been so good as to notice my little pamphlet on the Hebrew MS. in the Chetham Library, I wish in the briefest way to note that as it is not hectographed, but trypographed, there is no difficulty in printing any number required: so if any Hebrew scholar or student care for a copy, and will send me two stamps and the address, I shall be happy to send him one, on my recovery from illness. My only object is to encourage Hebrew study.

CHAS. E. K. GILLESPIE.

ANCIENT LIBRARIES.

Le Biblioteche Nell' Antichità, dai tempi più remoti alla fine dell' impero Romano d'occidente, ricerche storiche di C. Castellani. Bologna, 1884. 8vo, pp. xxiv, 60, paper wrapper.

This valuable and interesting little work has been written by the learned librarian of the University of Bologna, and contains sketches of the ancient libraries of Alexandria, Rome, etc., and of the librarians of those days. The references given in footnotes to the various works consulted by the author form a reliable source of information as to these libraries of antiquity.

Hon. Librarian, Inventors' Institute.

CARL A. THIMM.

REVIEWS.

A History of the Cries of London, ancient and modern. Second Edition, greatly enlarged and carefully revised. By CHARLES HINDLEY. London: Charles Hindley the younger.

MR. HINDLEY has compiled a volume which is as miscellaneous as it is entertaining. The admirers of Bewick will find in it a great deal to interest them, whilst on the topic indicated by the title-page there is plenty of discursive reading, including reprints of some of the chapbook cries, particulars of many London oddities of the past, from Sir Harry Dimsdale to Jimmy Catnach. From an alphabetical index we find that the cries of London here described or mentioned number over four hundred, and range from the fifteenth to the nineteenth centuries. This fact alone will certify the interest of the book and the curious side-lights it throws upon the changes in the social life of the metropolis. We notice that Mr. Hindley intends to follow this reprint with revised editions of his former volumes on the *History of the Catnach Press* and the *Curiosities of Street Literature*.

John Wycliffe and his English Precursors. By PROFESSOR LECHLER, D.D., of the University of Leipzig. Translated from the German, with additional notes by the late PROFESSOR LORIMER. *A new Edition, revised; with chapters on the Events after Wycliffe's death.* London: The Religious Tract Society. 8vo, pp. xxii, 512.

THIS translation was originally published in two volumes by Messrs. Kegan Paul & Co., but has long been out of print, and we are therefore glad to welcome the present re-issue by the Religious Tract Society, which may fittingly serve as a memorial of the recent five hundredth anniversary of Wycliffe's death. The numerous passages from the unpublished Wycliffe MSS., which Dr. Lechler has given in the notes, form something like a consecutive and complete view of the great Reformer's opinions. These have been carefully retained, and the notes are placed, according to Dr. Lechler's own plan, at the foot of each page, instead of being collected at the end of the several chapters, as in the former edition of the translation. There is also an analytical table of contents, as prepared by Dr. Lechler, which will, it is believed, be found a great assistance in the study of the work; and the side-notes, now for the first time added, will prove also a valuable help. In addition to these, a copious Alphabetical Index has been appended to the work. On the other hand, the Latin Appendices from Wycliffe's unpublished works, occupying more than forty pages in Professor Lorimer's edition, have been omitted, as unnecessary now that the Reformer's works are in course of publication. The Catalogue of Wycliffe's Works has been condensed, and a table has been added to show the correspondence between Dr. Lechler's lists and the valuable Catalogue by the late Dr. Shirley. As the *Last Age of the Church* and the *Poor Caitiff* are no longer regarded as Wycliffe's, the appendices as to their authorship are omitted. Only the first part of Lechler's work, which consists of two volumes, was translated by Dr. Lorimer. The latter, *Die Nachwirkungen Wiclifs*, contains much valuable detail on the period following the Reformer's death; and in default of the translation of the whole volume, it has been thought advisable to add a final chapter to Dr. Lorimer's work, containing a very brief summary of the principal events connected with the name and memory of Wycliffe for the half-century succeeding his decease. The volume, in addition to its biographical interest, is a distinct addition to the literature dealing with the historical and theological development of the fourteenth century. Book-lovers will read with interest the excellent account of Wycliffe's Biblical translations. A facsimile is added from a copy in the British Museum.

Transactions and Proceedings of the Fourth and Fifth Annual Meetings of the Library Association of the United Kingdom, held in London September 1881, and at Cambridge September 1882. Edited by the Hon. Secretary, ERNEST C. THOMAS. London: Chiswick Press. 4to, pp. x, 258.

ANOTHER handsome volume to mark the onward progress of the Library Association. It would be difficult to imagine anything more satisfactory in the way of paper and printing. The discussions at these meetings were pretty well divided between the practical and literary or

antiquarian subjects. We cannot better indicate the value of the book than by a statement of its principal contents, which are as follows :—"Further Report of the Committee on Title Entries," "Report of the Committee on the Training of Library Assistants," "Opening Address," by the President, John A. Russell. "Mr. Coxe's Work at the Bodleian," by the Rev. W. D. Macray. "The Libraries of the Inns of Court," by W. R. Douthwaite. "Legislation for Free Public Libraries," by William E. A. Axon. "On the Elimination of Useless Books from Libraries," by R. Harrison. "On the Question of Authorship in Academical Dissertations," by Benjamin Robert Wheatley. "Outline of a Plan for the Preparation of a Catalogue of (British) Periodical Literature," by Cornelius Walford. "Suggestions as to Public Library Buildings," by William Archer. "The Late Mr. John Winter Jones, V.P.S.A., Principal Librarian of the British Museum and First President of the Library Association of the United Kingdom," by Richard Garnett, J.L.D. "Cataloguing Rules of the Library Association," "Report on Size-Notation," "Opening Address," by Henry Bradshaw. "Cambridge Libraries in 1710," by Professor J. E. B. Mayor. "The Printing of the British Museum Catalogue," by Richard Garnett. "Some Account of Early Book Fairs," by Cornelius Walford. "Trinity College Library," by Rev. R. Sinkin, Librarian. "The Work of the Nineteenth-Century Librarian for the Librarian of the Twentieth," by R. R. Bowker. "On Electric Lighting in Public Libraries," by Peter Cowell. "On Public Historiography and Printing," by James Yates. "Librarianship as a Profession," by Henry R. Tedder. "Who Spoils our New English Books?" by Henry Stevens. "On Some Recent Schemes of Classification," by Ernest C. Thomas. "Note on the Manner of Binding adopted by the Mitchell Library, Glasgow," by F. T. Barret. "Notes on Binding, and a Suggestion," by J. Y. W. MacAlister. "Thoughts on the Cataloguing of Journals and Transactions," by H. B. Wheatley. "Librarians and Local Bibliography," by W. H. K. Wright. "Some Account of the Organization of the Cambridge University Library," by Henry Bradshaw. "Note on Local Libraries considered as Museums of Local Authorship and Printing," by Henry Bradshaw. "A Word on Size-Notation as distinguished from Form-Notation," by Henry Bradshaw. "The Cambridge Public Free Library," by J. Pink. "Emanuel College Library," by J. B. Pearson, D.D. Binding: Digest of Answers to Circular.

Thomas à Kempis and the Brothers of the Common Life. By the Rev. S. KETTLEWELL, M.A. Second Edition, abridged. (London: Kegan Paul, Trench & Co., 1885.) 8vo, pp. 392.

THE controversy as to the authorship of the *Imitation of Christ* is not likely to come to an end; and even when the preponderance of opinion is in one direction there will always be dissenters from the generally accepted view. Mr. Kettlewell is a firm believer in the claims of Thomas à Kempis, and his book on the *Authorship of the 'De Imitatione Christi'* is the most important contribution to the controversy that has been made of recent years. The present work is a condensed and interesting account of a life devoted to literature and piety. The monastic life of the fourteenth and fifteenth centuries is seen at its best in this narrative. The English versions, by the Rev. S. J. Stone, of some of the Latin hymns of à Kempis have peculiar interest.

Intaglio Engraving: Past and Present. By Bro. EDWARD RENTON. An address delivered at the Freemasons' Tavern, on Friday, December 5, 1884. Imprinted by Bro' C. W. H. Wyman, Typographer to y^e Sette at hys Printing-hovse in Great Queene Street, over against Lincoln's Inne Fields, within y^e Parish of Saynt Giles in y^e Fields. London: m d ccc lxxv. 8vo, pp. 73.

THIS is one of the publications of that mysterious fraternity "Y^e Sette of y^e Odd Volumes," and is by no means the least interesting of the choice little books issued under their auspices. The edition of the present work is limited to two hundred copies, and as it is issued for private circulation only, it begins its bookish career as a very desirable rarity. Mr. Renton, with an enthusiast's appreciation of his subject, laments—and it must be confessed not without reason—the general neglect and prevalent ignorance of the ancient and beautiful art of intaglio engraving. He sketches the history of the process from the earliest times; and how early that it may be judged from the engraving of an egg-shaped piece of veined marble with an inscription showing that it was dedicated by Sargon the King, B.C. 3800. He laments that the classic taste has so largely been superseded by the heraldic, and hopes for so much of a reaction as will do justice to each style. With a patriotic glow he records "that England is now the recognised centre of Heraldic Engraving, and no longer is the better-class stone seal engraving sent to Continental artists for execution. In order to verify this assertion it is only needful to state that the

seals of H.M. the Queen, the Prince and Princess of Wales and other members of our Royal Family, also the seals of our nobility, and, in addition, very many, if not all, those of the crowned heads of Europe, have been engraved by Englishmen in London." Mr. Renton gives a lucid description of the methods of the art, and must be congratulated on the success of his effort to illustrate a little-known branch of art.

A list of the contributions to "Notes and Queries" from 1856 to 1885. Written by the Rev. JOHN PICKFORD, M.A. (London: John Ball and Son.) 8vo, pp. 16.

MR. PICKFORD has set a good example to his fellow-contributors by the number and interest of the articles which have appeared from his pen in *Notes and Queries* during the last twenty-nine years, and further in printing for private circulation this acceptable bibliography. There are other writers in archæological and bibliographical subjects of whose scattered contributions to periodical literature such a record would be highly acceptable.

The Hundred Greatest Men. Portraits of the one hundred greatest men of history, reproduced from fine and rare steel engravings. With general introduction by RALPH WALDO EMERSON. (London: Sampson Low, Marston, Searle & Rivington, 1885.) 8vo, pp. viii, 504.

NO two individuals would quite agree in the selection of those who are to be regarded as the greatest personages in the history of the world; and yet, when the choice is restricted to a hundred, the differences in the opinion of the educated would not be very great. A few names at once suggest themselves, and serve as a standard by which the rest are judged. The selection now before us was issued several years ago in a large and expensive form. It is now reproduced in a single volume. The portraits cannot be described as uniformly successful, but the work as a whole is suggestive, since it presents to us the greatest minds in Poetry, Art, Religion, Philosophy, History, Science, Politics and Industry.

A Plea for a Devonshire Bibliography. A paper on Librarians and Local Bibliography contributed to the Cambridge meeting of the United Kingdom Library Association. By W. H. K. WRIGHT, F.R. Hist. Soc. (Plymouth: W. H. Luke, 1885.) 8vo, pp. 16.

MR. WRIGHT discusses some of the difficulties in the way of the preparation of county bibliographies, and suggests that co-operation amongst librarians would be useful. Whilst greatly admiring the *Bibliotheca Cornubiensis* of Courtney & Boase, he doubts how far their plan would be applicable to some of the larger counties.

Concise Bibliography of Spanish Grammars and Dictionaries from the earliest period to the definitive edition of the Academy's Dictionary, 1490-1780. By WILLIAM I. KNAPP. Republished from the *Bulletin* of the Boston Public Library. (Boston, 1884.) 8vo, pp. 8.

AN excellent catalogue, which will be highly appreciated by the students of Spanish literature.

WE have received the following Catalogues:—R. H. Sutton, 130, Portland St., Manchester; William Brough, 1, Ethel St., Birmingham; Samuel Waterhouse, Sun Buildings, Bradford; William Downing, 74, New St., Birmingham; James Faun & Son, 18, Queen's Road, Bristol; John Noble, 10 & 12, Castle St., Inverness (Shaksperiana, etc.); J. Teal, 16, Southgate, Halifax; Charles Golding, Colchester, Essex; (Charters, Topographical books, etc.); U. Maggs, 159, Church St., Paddington Green, London, W.; Thomas Thorp, 22, King St., Reading; A. R. Milne, 109, Union St., Aberdeen; James Wilson, 61, Oxford St., Manchester; Charles Lowe, Broad St. Corner, Birmingham; George Redway, 15, York St., Covent Garden, London (Theosophy, Astrology, etc.); Thomas Sutton & Son, Oxford St., Manchester; J. Miles, Boar Lane, Leeds; W. P. Bennett, 3, Bull St., Birmingham; James Thin, 54 & 55, South Bridge, Edinburgh; William Paterson, 67, Princes St., Edinburgh (Clearance list owing to retirement from retail business); Robert McClure, 3, Bothwell St., Glasgow; Reeves & Turner, 196, Strand, London, W.C.; Arthur Reader, 1, Orange St., Red Lion Square, London, W.C.; James Wilson, 35, Bull St., Birmingham; C. Wild, 33, Queen's Road, Bayswater, London; C. Herbert, 39, Goswell Road, London E.C.; John Sampson, 13, Coney St., York; John Bennett, 58 & 62, Mardol, Shrewsbury; Thomas Simmons, 104, Parade, Leamington; J. W. P. Edwards, 12, St. Werburgh St., Chester; U. Hoepli, Corso Vitt. Eman., 37, Galleria De-Cristoforis, Milan (Catalogue of English Literature, etc.); J. W. Jarvis, 28, King William St., Charing Cross, London, W.C.

BIBLIOPHILE'S KALENDAR.

AT the sale of the dramatic library of Mr. Henry Herman, it was shown that the taste for "illustrating" books is by no means extinct. When done with judgment and skill it is to be commended. The chief prices were as follows:—

Lots 9, Bannister, J., *Memoirs*, by J. Adolphus, 2 vols. in 4, beautifully inlaid, with specially printed titles, and numerous extremely rare portraits (chiefly proofs); Views; scarce Play-bills; Autograph Letters of Macklin, Hull, Linley, Lord Nelson, Captain Hardy, G. Colman, W. Holland, T. P. Cooke and S. Rogers; Character Prints; original Agreement between R. W. Elliston and H. F. Greville (6 closely written folio pages), etc., 1839, £45; 12, Bellamy, George Anne, *Apology for her Life*, 5 vols., illustrated with 77 portraits and character prints, etc. (including rare Play-bill of Mrs. Bellamy's first appearance in Letitia), 1786, £8 5s. 14, Bernard, J., *Retrospections*, 2 vols., illustrated with 82 interesting portraits, 1830, £7 2s. 6d. 30, *Cibber's Apology*, illustrated with rare portraits, etc., 1740, £8 5s. 43, *Colman's Family Memoirs*, by R. B. Peake, 2 vols., illustrated with 117 portraits, views, character prints and other interesting matter, including autograph letters of G. Colman the Elder, R. B. Peake, Macklin, W. Jewell, E. Malone, Signora Storace, J. Winston and R. F. Jameson; Macklin's autograph Memoranda respecting O. P. Riots, etc., 1841, £10 3s. 56, Dibdin, T., *Reminiscences*, 2 vols., inlaid in 4 vols. 4to, with specially printed titles dated 1883, and illustrated, rare portraits, prints, caricatures, views, rare playbills, 40 songs written by T. Dibdin, Autograph Letters, Original drawing by Crowquill of "Poor Tom in Distress," architect's drawing of Coburg Theatre, with scale; and bound up at end, inlaid to size, *The Last Days of the Last of the Three Dibdins*, by T. Dibdin, printed in 1833 by Riviere and Son, 1827, £51. 57, Dickens, C., *Strange Gentleman*, first edition, 1837, £13. 58, Dickens, C., *Memoirs of Joseph Grimaldi*, with illustrations by George Cruikshank, first edition, and illustrated with great taste with water-colour drawings, rare portraits, character prints, views, playbills, original songs sung by Grimaldi with music, interesting printed matter relating to Grimaldi's connection with J. Mackoull, curious caricatures, priced catalogue of Grimaldi's effects, autograph letters of C. Dickens, J. Tokeley, W. Murray, H. Brown, Fanny Kelly, etc., the original play of Robinson Crusoe by I. Pocock, and many other valuable illustrations, 1838, £60. 59, Dickens, C., *Christmas Books*, first editions, 1843-48, £8 15s. 62, Doran, Dr., *My Majesties' Servants*; Annals of the English Stage from T. Betterton to E. Kean, 2 vols., in 4, the American edition on large paper, printed expressly for illustrations, with numerous rare portraits, exquisitely finished water-colour drawing of Mrs. Robinson by Westall, Kitty Fisher, Mrs. Jordan (with autograph letter, etc., etc.), £49. 69, Ebers, J., *Seven Years of the King's Theatre*, illustrated, 1828, £8. 71, Egan, Pierce, *Life of an Actor*, with poetical descriptions and woodcuts, numerous scarce portraits, character prints, views, caricatures, autograph letter, etc., 1825, £12 5s.; 73, Elliston, R. W., *Memoirs*, by G. Raymond, both series, 2 vols., portrait and illustrations, with 136 additional portraits, autograph letters, scarce playbills, admit tickets, etc., 1844-45, £20. 76, Fields, J. T., *Yesterdays with Authors*, illustrated with numerous rare portraits and valuable autograph letters, etc., Boston, U.S., 1882, £59. 82, *Forrest, Edwin*, by L. Barrett, with illustrations, additional proof portraits, character prints, views, tickets, rare playbills, autograph letters, etc., Boston, U.S., 1882, £17. 89, Geneste, J., *English Stage* (1660-1830), 10 vols. uncut, 1832, £6 10s. 99, *Story of Gwyn*, by Peter Cunningham, large paper, illustrated by the addition of 160 very scarce portraits (mostly choice proofs), prints, etc., New York, 1883, £49. 100, Hawkins, F. W., *Life of E. Kean*, illustrated with 136 engravings, autograph letters, etc., 1869, £16; 105, Heiwood, J., *Workes*, 1598, £7 10s.; 114, *Horæ Beate Mariæ Virginis*, MS. on vellum, from the library of Queen Marie de Medicis, Sæc. xvi., £30. 115, *Hunt, Leigh, Lord Byron and some of his Contemporaries*; illustrated with autograph letters, etc., 1828, £25. 116, *Inchbald, Mrs., Memoirs*, with *The Massacre and Case of Conscience*, illustrated with over 200 scarce portraits, autograph letters etc., 1833, £14 5s. 120, Jordan, Mrs., *Life*, by J. Boaden, illustrated with upwards of 150 engravings, autograph letters, etc., 1831, £19 10s. 121, *Kean, Charles, Life and Theatrical Times*, by J. W. Cole, illustrated with upwards of 100 scarce portraits, character prints and views, playbills, autograph letters, etc., 1859, £11 15s. 123, *Kean, Edmund, Life*, by F. W. Hawkins, 2 vols. in 4, inlaid in folio (with specially printed titles), and very tastefully illustrated in 1884 by the insertion of nearly 600 portraits (many choice proofs), character prints, playbills, autograph letters, and other interesting additions, including an important autograph letter of E. Kean to Bunn, from Belfast, and Bunn's reply on back,

Oct. 26-9, 1823, 1869, £115. 127, *Kemble, J. P., Life* by J. Boaden, illustrated with over 350 autographs, prints, portraits, playbills, etc., 1825, £71. 141, *Macklin C., Life*, by J. T. Kirkman, illustrated with numerous choice engravings of portraits, character prints and views; interesting autograph letters, etc., 1799, £64. 147, Mathews, Mrs., *Memoirs of Charles Mathews*, illustrated with upwards of 150 scarce portraits, views and character prints, rare playbills, autograph letters, etc., 1830, £23. 150, Melon, Harlot (subsequently Mrs. Coutts and Duchess of St. Albans) *Secret Memoirs of Harriott Pumpkin (Harriett Melon) from her Infancy to her Seduction by, and Subsequent Marriage with a Banker, etc.*, very scarce, most of the copies having been bought up and destroyed, 1825, £7 5s. 151, Milton, J., *Poems*, 1645, £48. 152, Another copy, wanting portrait, 1645, £11 10s. 153, Milton, J., *Paradise Lost*, first edition (fourth title-page), 1668, £12 12s. 154, Milton, J., *Paradise Lost*, first edition, (with seventh title-page), 1669, £8 10s. 155, Milton, J., *Paradise Lost*, first edition, (with eighth title-page), 1669, £9 9s. 160, Moore, T., *Life of R. B. Sheridan*, illustrated with 300 additional portraits, autograph letters, etc., 1827, £17. 161, More, Sir Thomas, *Works*, black letter, 1557, £10 10s. 167, O'Keefe, J., *Recollections*, illustrated with 112 portraits, etc., 1826, £9 5s. 176, *Punch*, from H. J. Byron's copy with his contributions, 1841-75, £12 10s. 188, *Seneca, His Tenne Tragedies*, translated into English (by J. Heywood, A. Nevile, J. Studley, T. Nuce and T. Newton), black letter, T. Marsh, 1581, £7 5s. 190, Second Folio of Shakespeare, 1632, £38. 191, Fourth Folio of Shakespeare, 1685, £43. 197, Shelley, P. B., *Queen Mab*, with notes, the rare privately printed edition. Printed by P. B. Shelley, 1813, £19. 198, Shelley, P. B., *Laon and Cythna*, first edition, 1818, £9. 199, Shelley, Percy B., *Adonais*, first and excessively rare edition, presentation copy, with Shelley's autograph inscription to Leigh Hunt, who has marked the passages used for his criticisms, Pisa, 1821, £52. (This very interesting copy, with the original blue covers preserved, was presented by Leigh Hunt's son to T. L. Peacock, and has an inscription in his autograph. Subsequently it was purchased from Peacock's granddaughter by W. B. Tegetmeier, and from him by H. Herman.) 201, *Siddons, Mrs., Memoirs*, by J. Boaden, illustrated with 176 portraits and prints, 1831, £15. 203, *Siddons, Mrs., Life*, by T. Campbell, illustrated with two fine drawings by T. Stothard, autograph letters, etc., 1834, £21. 215, *Theatra Illustrata: Graphic and Historic Memorials of Ancient Playhouses, Modern Theatres and other Places of Public Amusement in London and Westminster, from the Time of Shakspeare to the present Period*, largest paper, 53 engravings, with 235 additional illustrations, 1825, £35. 226, [Westmacott, R.], *English Spy*, by B. Blackmantle, 1825-26, £12 5s. 233, *Winter, W., The Jeffersons*, illustrated with over 60 various portraits, autograph letters, etc., 1882, £10 10s.

THE "Macaulay Mystery" remains unsolved, for Messrs. Longmans & Co., after careful examination and inquiry, have been unable to throw any light on the matter.

MR. RICHARD BLISS, of the Redwood Library, Newport, Rhode Island, has compiled a classified index to the maps contained in the publications of the Royal Geographical Society, which is appearing in the *Harvard College Bulletin*.

IT is expected that the facsimile of the "Hamilton Dante," with its fine drawings, in which Botticelli has illustrated the genius of the poet, will be completed in 1886. The work is published at the expense of the Prussian Government.

THE death is announced of a son of the Gascon barber-poet Jasmin.

THE Rev. Barton R. V. Mills has printed an interesting pamphlet on the *Early Sieges of Exeter*.

IN the *Library Journal* Mr. C. A. Cutter propounds a scheme for the "Classification of the Recreative and Athletic Arts."

MR. J. MINKMAN'S interesting treatise, originally published in Dutch (and noticed in BOOK-LOVE, p. 27), is to appear shortly in a French version entitled *L'Harmonie dans l'Imprimerie, démontrée par la Pratique, décrite et jugée par la Théorie*.

THE *Nation* states that the Astor Library has begun the printing of its new catalogue, which will include books of no later date than 1880, and, as a rule, no accessions to the Library received after that year. It will thus embrace the acquisitions of the fifteen years since the printing of the Supplement in 1865, which will also be incorporated with it. The titles will probably require four volumes, as did the original catalogue prepared by Dr. Cogswell, and will be likely to be somewhat bulkier. The new work will introduce a number of improvements upon the old. Titles, contents, and authors' names, for instance, will be printed in three different types, so that the page will be more varied and legible. Books will be entered analytically under subjects or authors not mentioned on the title-page, or with reference from editors and

translators, only in exceptional cases, although biographies and town histories will be catalogued under both authors and subjects; otherwise the catalogue will be simply one of authors. The material is now nearly all ready for the printing, which will be done by the Riverside Press, and the work will go on without interruption. There were added during the last year 6,209 volumes, exclusive of pamphlets; 5,030 of these were bought. Some of the volumes, manuscripts, missals, and early editions, whose accession was chronicled some time ago, are very rare and fine copies, of great pecuniary value, and a very choice addition to the Library's treasures. These were the gifts of Mr. and Mrs. J. J. Astor. The number of books belonging to the Library, December 31, was 214,638, excluding pamphlets. The amount of the endowment at the same date was \$1,388,607 03—all, of course, the gift to New York of the Astor family for this invaluable reference library. As nearly a million of this sum has been expended for building, site, books, and equipment, there remains a productive capital of \$435,812 69, yielding an income of about \$24,000. This sum would not carry on the Library work as at present administered, and keep the Library supplied with the latest books and the best, if it were not for Mr. J. J. Astor's special gifts, which amounted to \$15,000 last year for the regular purchase of books alone, aside from the \$20,000 or \$30,000 which, with great liberality, he expended for the rare treasures before mentioned.

THE Rev. William Cushing's *Initials and Pseudonyms: A Dictionary of Literary Disguises*, will be published by Thomas Y. Crowell & Co. The material amassed by Mr. Albert R. Frey, of the Astor Library, will be incorporated with Mr. Cushing's collection.

WE regret to learn that *Index Medicus* has been discontinued for want of adequate support.

THE first annual report of the Toronto Public Library has been issued. The institution was opened 6th March, 1884, and contains 34,834 books and pamphlets, including 1,900 volumes presented by the chairman, Mr. John Hallam. A catalogue of the Reference Library is in preparation. The success of the institution has been very great.

THE Dunlap Society is the name of an association of lovers of the American stage, in honour of William Dunlap, the first historian of that stage, as well as early dramatist and manager. Its aim is to unite those interested in American dramatic history, to publish books and pamphlets throwing light upon it, and to collect the portraits of American actors, etc., and from time to time to issue engravings of them. The paging of the pamphlets will lend itself to separate or collective binding. The Society will hold an annual meeting in January of each year, at which there will be an exhibition of MSS., books, portraits, autographs, playbills, and other curiosities. The Secretary of the Executive Committee is Mr. Brander Matthews, 121 E. 18th Street, New York.

WE may mention the appearance of an elaborate study of an old poet:—*William Dunbar, Sein Leben und seine Gedichte, etc. Ein Beitrag zur schottisch-englischen Literatur- und Culturgeschichte*. Von Dr. J. Schipper, ordentl. Professor der englischen Philologie an der K. K. Universität in Wien. (Berlin: Robert Oppenheim.)

THE chief articles in the latest issue of the *Library Chronicle* are the "Cataloguing Rules of the Library Association," and a sensible paper on Club and Institute Libraries by Mr. Samuel Smith.

Le Livre contains a condensation of Mr. W. F. Rae's article on the centenary of the *Times*.

THE New York *Critic* observes that American editors who have been quoting freely from the article on Charles Dickens, by his daughter, which appeared in the January *Cornhill*, may be interested in learning that it was written for, and published in, *The Youth's Companion*, of Boston, a year ago. But as the latter paper has a circulation of only about 350,000 copies, it is not surprising that the article should have been overlooked when it first appeared!

MR. E. MAUNDE THOMPSON writes to the *Academy* to give the results of an examination of the MS. from which Mr. J. Payne Collier printed the ballads descriptive of the same tales as Shakspeare's *Othello* and the *Tempest*, and he decides that the handwriting is not of the seventeenth but of the nineteenth century and is "undoubtedly" the same as that of the fabricated documents and entries professing to be of the end of the sixteenth or beginning of the seventeenth century, interpolated in MSS. at Dulwich College and Bridgewater House. These literary forgeries have been as successful as those of W. H. Ireland.

BOOK-LOVERS will be interested to see how deftly Mr. James Payn has made the Ireland Shaksperian forgers scandal the nucleus of a story of great dramatic interest in his *Talk of the Town*.

MR. G. M. BLACKER is about to reprint *The Tombs, Monuments, and Sepulchral Inscriptions visible in St. Paul's Cathedral, (and the Parish Church of St. Faith's underneath it,)*

previous to its Destruction by Fire A.D. 1666, which was written by Major Payne Fisher, B.A. Magdalen Coll., Cambridge, Poet Laureate to Oliver Cromwell. The work will be carefully edited and indexed, and a biographical notice of the author, who died in 1693, will be given. There is also to be added, by the same author, *The Catalogue of the most Memorable Persons who had visible Tombs, plated Gravestones, Escutcheons, or Hatchments, in the City of London, before the last dreadful Fire*—London, 1668; and it is also intended to reprint *The True Report of the Burning of the Steple and Church of Paules in London, 1561*. The edition is to be restricted to one hundred copies of each work.

IF sufficient subscribers can be obtained, Mr. Alfred Brothers, F.R.A.S., the well-known Manchester photographer, purposes during the present year to reproduce the Gutenberg (or, as it is sometimes called, the Mazarin) Bible, by means of photo-lithography. This is regarded as the first Printed Edition of the Bible, and as the earliest book printed with metal types by the inventor or inventors of Printing. Printed in double columns, in close imitation of the style of writing used by the scribes in the preparation of the Service-books of the Church, it is remarkable for the firmness of the paper, the blackness of the ink, and the general uniformity of the impression. This is all the more remarkable when the great extent of the undertaking is considered. To issue two folio volumes, containing altogether 1,282 pages, and each page containing two columns, usually of 42 lines, showed that Gutenberg had full confidence in the capability of his art. This first printed Bible has been called the Mazarin Bible, from the discovery of a copy in the Library of the famous Cardinal Mazarin, by the French bibliographer Debure; but a more appropriate name—and that by which it is now usually designated—is the Gutenberg Bible. The introduction, by Mr. William E. A. Axon, will contain a careful statement of the history and bibliography of the famous book, and of the circumstances under which it was produced. The copy to be reproduced in facsimile is that in the famous *Bibliotheca Lindesiana* of the Earl of Crawford and Balcarres, who has very kindly consented to allow it to be reproduced. The book will be dedicated to the Archbishop of Canterbury.

IN the *Library Journal* Mr. J. Schwartz explains and advocates his alphabeticomnemoniac system of classifying and numbering books. Mr. Arnold B. Johnson describes Lighthouse Libraries. It is announced that San Francisco is to receive a valuable library and library building from Mr. Adolph Sutro, who has already collected 60,000 vols. for the purpose.

THE March number of the *Magazine of American History* opens with a graphic account of "The Fairfaxes of Yorkshire and Virginia," from the pen of Rev. Richard Wheatley, D.D., with illustrations, of which the most notable is a portrait of Lord Fairfax, the great General of the Cromwell period, on horseback. Charles I. sitting before his Judges is made the frontispiece to the number. The second article, entitled "Personal Recollections of General Nathaniel Lyon," by the eminent scholar and writer, Dr. William A. Hammond, will command a wide circle of interested readers. Following this comes "The Adventure of Monsieur De Belle Isle, a true chapter in the annals of Louisiana, more curious than fiction," by Charles Dimitry; "An Old Masonic Charter," by Oscar J. Harvey—a sketch of quaint and permanent interest; "About Richard Bellingham"—the old Massachusetts Governor who in 1641 persisted in performing his own marriage ceremony—by E. H. Goss, and the "Story of Astoria," by P. Koch, all valuable and "informing" contributions. "Original Documents" include some important and humorous unpublished letters. Col. Norton's interesting dictionary of Political Americanisms is continued. This periodical deserves the high rank it has attained.

THE *Centralblatt für Bibliothekswesen* continues to maintain its high standard. In the March number the chief articles are as follows:—"Zur Besoldungsfrage der Preussischen Bibliotheksbeamten;" "Zur Geschichte der Erfindung der Buchdruckerkunst," von Dr. O. Hartwig; "Zur Dr. Keyser's Aufsatz über die alphabetischen Hauptcataloge von Mecklenburg;" "Zur Catalogisirung der Programme," von Karl Kochendörffer.

THE *Northamptonshire Notes and Queries* always contain matters of interest. We may mention in Part V. the account of a rare provincial periodical, the *Northampton Miscellany*, of which four monthly numbers are known, beginning Jan. 31, 1720-1.

DR. ROBERT DICKSON, of Carnoustie, during the lengthened period in which he has carried on his study of Scottish printing, has accumulated many facts and collected numerous facsimiles of the various documents which illustrate the subject; and he now proposes to lay before the public a work on the Introduction of the Art of Printing into Scotland, which will be issued by Messrs. Edmund & Spark of Aberdeen. The impression is limited to 500 copies, and fifty copies will be printed on large paper.



THE BOOKWORM.

BY A. J. BOWDEN.

"Come hither, boy, we'll hunt to-day
The bookworm, ravening beast of prey."

PARNELL.



MUCH has been written about the bookworm. And yet but little is known of its habits. Perhaps the cause of this ignorance may be traced to the excessive rarity of the insect, and to the difficulty of watching the creature while at work. Many writers, feeling bound to give a description of it, have in the absence of any reliable information drawn largely on their own imagination; their productions in turn have been copied by later writers, who have succeeded in depicting a truly formidable and terrible creature. Bookworms are described of all sizes, shapes, and colours. Accounts of the sea-serpent have been various and wonderful, but they pale before some which have been given of the bookworm. Here are a few of the descriptions which have passed current in their day as faithful pictures of the bibliopole's enemy. To begin, there is a book by one Hooke, published in 1665 (7?) which on several points is perfectly trustworthy. On the subject of the bookworm, however, the author has gone somewhat astray. He says it is "a small white silver shining worm or moth, with a big blunt head, two long horns before and behind, three tails like the horns, the legs scaled and haired." Now, a terrible creature such as this, if in the habit of eating books, would speedily devour a library, and its existence would account for the rarity of some of our early books. The cause, however, must be looked for elsewhere; for, says Mr. W. Blades, who, in his *Enemies of Books*, reproduces Hooke's picture—a terrible one—it must have been evolved from the author's inner consciousness. Despite Hooke's fabulous description of the creature, he rather happily calls it "one of the teeth of Time." Sylvester, in *The Laws of Verse*, says it is a creature which on being approached stiffens out into the resemblance of a streak of dirt—preferring, we suppose, death before the dishonour of being captured. Those who sing of the worm in verse must have the usual poet's license allowed

them, and so Parnell's description need not be accepted literally. He has certainly taken full advantage of this allowance, and has handed the following picture down to posterity—

“Dreadful his head, with clustery eyes,
With horns without and tusks within,
And scales to serve him for a skin.”

Now, “dreadful” the bookworm certainly is—but not in its appearance. We can scarcely imagine anything more harmless—to look at. But trust him not : insidious designs lurk within, and dreadful indeed is the destruction he will deal around among your Aldines and Elzevirs, if let go scathless, and you will find too late that “ravening beast” is no exaggeration. His horns and tusks too are purely of Parnell's imagination, and though his skin is of a scaly hard nature, the scales are not visible to the naked eye.

Of reliable descriptions of the bookworm proper there are but few ; they are, however, generally in accord. Perhaps some of the seeming discrepancies and exaggerations in the various published accounts arise from the fact that there are *several* insects which prey upon books. The engineer of the little tunnels which one finds bored through and through old books, often utterly destroying them, is really the larva of the moth *Ptinus*. It is laid in the covers and backs of books, and soon awakens to a life of destructiveness. There is a Caxton in the Bodleian Library which has been so riddled by these pests as to be unreadable,—the tattered fragments scarcely holding together.

The perfect worm is about $\frac{1}{8}$ to $\frac{1}{4}$ of an inch in length, of a creamy white colour, with a number of very fine almost invisible legs and generally a reddish-brown head. The individuals often vary slightly in colour. Sometimes the head is black, sometimes the body of a reddish tinge. Dr. Dibdin had one sent him which he says was “a small fat mahogany maggot with a mahogany-coloured head.” It had been imported from Holland, (with another, which escaped before the Doctor saw it) in some old books, which had been damaged very much. These two worms were kept alive for nearly a twelve-month after their discovery, and even then the one escaped. Mr. Blades some years ago found a perfect worm in the Bodleian Library. It had a white head and body, and was just about a quarter of an inch in length. Before the worthy bibliopole had time to examine his capture, Dr. Bandinell crushed it with his thumb-nail, and remarked that he had seen plenty, and that sometimes they had *black* heads. A month or so ago a gentleman residing in Leeds had the good (?) fortune to find one of these miniature engineers at work upon one of his books. I believe that he was unable to keep it alive for any length of time. His description of the worm shows it to be very similar to, if not identical with, three or four which were found in the quire room of a London publisher during the present year. These were busy at work in a bundle of sheets, and when got out were plump and in very good condition. An effort

was made by the employés of the firm to keep them alive, but it failed, and in a few days—about a fortnight—the bookworms ceased to live. It has been said that the worm will not eat new and modern paper, but this is contradicted by the present instance, where not one, but several, were found in paper barely twenty years old. An engraving of one of the little wretches was published together with a short description in the *Publishers' Circular*, and as may be supposed, was received with some interest and curiosity. Instances of the capture, alive, of a bookworm, are so rare that they deserve to be carefully chronicled and recorded. It is also said, and I think truthfully, that the worm will not bore through parchment, and never I think has one been found in a book printed on vellum. On the other hand, hog-skin binding is a favourite haunt for it, and should be avoided. Dr. Dibdin mentions an instance in which a splendid collection of Dutch classics, on large paper, was dreadfully injured by the ravages of worms, attracted by the bindings of hog-skin in which the books were clothed. That a single individual is capable of a great deal of mischief, may be gathered from the fact that an instance is known of no less than twenty-seven folio volumes being pierced through in a straight line by one worm. A well-known bookseller tells me that he himself has seen a worm-hole fully a yard long! The true bibliomaniac shudders when he hears of the ravages committed by bookworms, and anxiously examines his every book, not satisfied until it is clearly proved that not a specimen exists within *his* closely guarded walls. As an example of the ignorance which reigns abroad of these curious, interesting and remarkable insects, a magazine, which appeared regularly for four or five years, written by learned bibliopoles and named *The Bookworm*, does not contain a single reference to its namesake! While rare here, in America the creature is almost, if not totally unknown; and yet in the West Indies it is, we are told, "almost as common as sugar-canes."

But let us quit this what Dr. Dibdin calls "blood-curdling subject," and try and devise some means by which the creature may be combated and perhaps happily exterminated. There are as many remedies for the destruction of the pest as there are descriptions of it. Prevention, however, is better than cure, so the best thing is to keep your books in a good light, dry room. Do not let them lie about in odd corners, unheeded and uncared for, as lumber. Books should be kept thoroughly clean, for if in a dirty, dusty condition, there is nothing more likely to cause a visit of the dreaded, and, once entered, firmly established bookworm. Neglecting your books is something like neglecting your best friends—the crime will bring its own punishment. It has been a favourite plan to mix chemicals with the paste used in binding, but without the first-named precaution this is of very little use. Besides, even if the drugs drive away the worm, they are very likely to cause injury to the books themselves. It was thought for a long time that russia leather was a sure preventative; in old collections, however, it is frequently found in a wormed state. Steaming the book over a kettle was a favourite remedy. There are

very few collectors, I think, who would allow their precious treasures to be treated in this way. A good thing is to *read* your books, and so insure their being moved frequently and kept clean. One bibliophile, while enforcing this salutary advice, breaks out into verse,—

“Of pepper, snuff, or ’bacco smoke,
And Russian calf they make a joke.
Yet why should sons of science
These puny rankling reptiles dread?—
’Tis but to let their books be read,
And bid the worms defiance.”

To redeem a volume after being attacked is a long, difficult, and often unsuccessful undertaking. The Rev. Mr. Havergal, while librarian of Hereford Cathedral, found, after an experience of eighteen years, that the only plan was to completely isolate attacked volumes, dust and *shake* them every day, thoroughly, and then, after a course of this treatment, they should be re-bound. In many cases, even after this, the worms make their reappearance. In this, as in everything else, prevention is *decidedly* better than cure.

It is a matter of regret that so little is known respecting this interesting creature. It seems to have been almost overlooked by entomologists, and no really authentic and scientific account of its life can be obtained.

BALLAD OF THE PRESS.

BY JOHN W. OVERALL.

IN other days, with fiery hands
The troubadours of story
O'er the lyre's wild throbbing bosom
Poured heroic strains of glory;
They tell us how the knights of old
Braved tempest, sea, and breaker,
And met the scoffing Saracen
At Ascalon and Acre.

We sing a song of modern days—
Of something far diviner:
The ballad of the giant Press,
Creator and refiner!
Obedient to the will of thought
It moves its steel phalanges,
And nations bend to catch its breath
From Golden Gates to Ganges.

Room for the conqueror of the world!
The steel-clad Alexander!
Room for the pen, the sword of mind
Which sweeps from grand to grander!
Room for the teachers of their kind
Who scorn the wrong's defiance,
And proudly bear upon their crest
The motto “Self-reliance!”

The Lithographer

THE TONGUE NOT ESSENTIAL TO SPEECH.



AMONGST rare tracts in the British Museum there is one with the following much-promising title : "*The horrible Murther of a young Boy of three yeres of age, whose Sister had her tongue cut out : and how it pleased God to reueale the offenders, by giuing speech to the tongueles Childe. Which Offenders were executed at Hartford the 4. of August, 1606.* London. Printed by Ed. Alld for William Firebrand, and are to be solde at his Shop in the Popes-head Alley, ouer against the Tauerne doore. 1606."

In this tract we are told that a pedlar and his wife having murdered a father and mother and taken possession of a bag of gold, took the two children to Hatfield, and lodged with "Mother Dell and her sonne," with whom they made a bargain for the murder of the children, giving up a portion of their plunder in payment for this second crime. The boy was murdered and thrown into a ditch, the girl had her tongue cut out, was dropped into a hollow tree and left to die. Fortunately her groans attracted the attention of a passer-by, who drew her forth, but when he found a dumb child who had been the victim of a crime, he was probably afraid of being considered as the offender, and although she ran after him he abandoned her. The girl now appears to have led a wandering life, begging from door to door ; but some four years later found her way to Hatfield. Here the sight of the house where she had seen her brother murdered caused her a grief which she endeavoured to explain by signs to neighbours. It should be said that on the discovery of the murdered boy a strong suspicion had arisen against Mother Dell and her son. A tailor who had seen the two children, richly dressed, go into the house, now recognised the girl. The Dells, who had been bound over from one assize to another, were arrested, and the girl was taken care of in the town. She soon improved, with better diet and attention, and began to "take delight to play amongst children." The story of her recovery of speech is thus quaintly told :—

"Now you shal understand, that this girle being playing with other children on the backside of some man's house in the towne, where cocks, hens and chickens were feeding, It pleased God at that time, to make a cocke to be (as it were a tutor to the child, and) his first messenger of this mightie miracle, like as a bird of the same name and nature, vsing the selfe same note, put Peter in minde that hee had denied his maister : from which his remembrance, sprung his true and heartie repentance. But to proceede : This child being playing (as I said before), one of the cocks in the yard began to crow, and another answered him and thus they continued a prettie while. At last one of the children began (after their manner) to mocke the cockes, crying cocke-adoodle-doo : in the end this dumb child, straying her selfe, cried, as the rest had done, cocke-adoodle-doo, which made all the children amazde : and one of them that stoode next her, said : what, canst thou speake now ? I that I can (said she) speaking

it so plainly that they all vnderstoode her. The hearing of this made the children breake up their play and runne home with joy to the house where this child was kept, to carrie newes."

In consequence of her testimony, Mother Dell and her son were both convicted of the murder. This curious narrative, whether it rests on a basis of fact, or is merely an imaginative catchpenny, will recall the controversy as to the occurrence usually known as the "miracle of the African Confessors." Ecclesiastical historians inform us that when by order of Huneric some of the orthodox inhabitants of Tipasa who refused to adopt Arianism had their tongues publicly cut out by the roots, to the astonishment of all they continued to enjoy the power of speech. As Cardinal Newman has pointed out, the evidence was unusually satisfactory. "Out of the seven writers adduced, six are contemporaries; three, if not four, are eye-witnesses of the miracle; one reports from an eye-witness; and one testifies to a permanent record at the burial-place of the subjects of it. All seven were living or had been staying at one or other of the two places which are mentioned as their abode. One is a pope, a second a Catholic bishop, a third a bishop of a schismatical party, a fourth an emperor, a fifth a soldier, a politician, and a suspected infidel, a sixth a statesman and courtier, a seventh a rhetorician and philosopher. There can be little surprise that this consensus of evidence should have given pause even to Gibbon." With one exception, no physical explanation of the matter was adduced until the Hon. Edward Twisleton published his work to prove *The Tongue not Essential to Speech* (London 1873). Accepting fully the substantial accuracy of the narratives that now remain of the event at Tipasa, he gave a number of examples of persons who have retained the power of articulation notwithstanding the loss of their tongue. One was the case of Pierre Durand, a French boy living at Saumur in 1630. Another was that of a patient of Tulpus, a physician whom many will remember as the professor in Rembrandt's famous picture of the "Lesson in Anatomy." A third was a Portuguese girl who was seen at Lisbon early in the eighteenth century by Dr. Joseph Wilcocks and M. Antoine de Jussieu. It was this case that led the Rev. Conyers Middleton to anticipate the explanation of the African miracle, afterwards developed at greater length and with weightier evidence by Mr. Twisleton. In 1742 the Royal Society caused a careful examination to be made of the case of Margaret Cutting, of Wickham Market, who had completely lost her tongue by cancer, and yet continued to pronounce "letters and syllables very articulately." Sir John Malcolm mentions that the voice of Yat Khan, whose tongue had been cut close to the root by order of Aga Mahomed Khan, though indistinct and thick, was intelligible to persons accustomed to converse with him. The Emir Faris, although his tongue had been mutilated, continued to speak, and his ability in that respect is testified by Mr. Richard Wood, who was then in the public service in the Lebanon. Sir John M'Neill met several persons in Persia who had undergone this barbarous punishment, but retained their power of speech; and Dr. Wolfe had one such person for his teacher in

Mandaye. Several Persian cases are attested by Dr. J. R. Dickson. Another English case is that of Mr. Robert Rawlings, whose tongue was removed for cancer in 1861, and who could pronounce most letters, but was unable to sound either the initial or final l or d. Somewhat similar was the experience of a Manchester patient who in 1866 was under the care of Professor Syme. Six patients of Sir James Paget could talk quickly and intelligibly after the healing of their wounds. Several cases might be added to those cited by Mr. Twisleton, for since the operation of excision known as the "Walter Whitehead" method, there have been a number of instances. One is detailed in the *British Medical Journal* of 1883. The subject was a cabinet-maker forty years old, who had a cancerous disease in the tongue. The patient was in danger from suffocation, starvation and exhaustion, consequent upon severe and continuous pain. The removal of the tongue secured some rest and lessened the pain. Tracheotomy eased the disturbance of respiration. Feeding was performed by the further operation of gastrostomy. "Notwithstanding the loss of his tongue, the obstruction in the pharynx, and the opening in the trachea, the patient can articulate with remarkable distinctness, and can make all his wishes known without the use of signs or writing." Of another patient, an old woman, we are told that after the removal of the tongue she said "Ay aw connot spake." (*Field Naturalist*, 1883, pp. 82, 98.)

BACTERIA AND MINUTE ALGÆ ON PAPER.—Professor Paul Reinsch, of Erlangen, discovered bacteria and minute algæ in the incrustations that partially cover some of the coins that have been in long circulation. This *detritus* of organic matter forms a suitable soil for micro-vegetation; and possibly but few who gave the matter much consideration would be greatly surprised at the harvest reaped by the patient Professor, who had the satisfaction of discovering two forms of minute algæ previously unknown to science. Dr. Reinsch gave to these little strangers the portentous designations of *Chroococcus monetarum* and *Pleurococcus monetarum*. Dr. Jules Schaarschmidt has since shown that not only coin but paper money is affected by bacteria and minute algæ. He has examined a quantity of Hungarian and Russian notes, and has found this minute vegetation even upon those that were newest and cleanest in appearance. "On the surface of all the paper money," he says, "is always to be found the bacterium of putrefaction" (*Nature*, August 1884). The two new forms described by Reinsch as found on coins Schaarschmidt finds on notes also, but very rarely. Various micrococci, leptotriches, and bacilli are frequent in the deposits on the surface of paper money. "From a hygienic point of view also," says Dr. Schaarschmidt, "the investigations of the commonest household objects may not be superfluous, and I would especially call attention to those forms as occurring on the means of instruction—viz., the handbooks, etc., used by our young scholars."



BOOKS.

ON my study shelves they stand,
Well known all to eye and hand,
Bound in gorgeous cloth of gold,
In morocco rich and old.
Some in paper, plain and cheap,
Some in muslin, calf, and sheep ;
Volumes great and volumes small,
Ranged along my study wall ;
But their contents are past finding
By their size or by their binding.
There is one with gold agleam,
Like the Sangreal in a dream,
Back and boards in every part
Triumph of the binder's art ;
Costing more, 'tis well believed,
Than the author e'er received.
But its contents ? Idle tales,
Flappings of a shallop's sails !
In the treasury of learning
Scarcely worth a penny's turning.
Here's a tome in paper plain,
Soiled and torn and marred with stain,
Covering from each statelier book
In the darkest, dustiest nook.
Take it down, and lo ! each page
Breathes the wisdom of a sage :
Weighed a thousand times in gold,
Half its worth would not be told,
For all truth of ancient story
Crowns each line with deathless glory.
On my study shelves they stand ;
But my study walls expand,
As thought's pinions are unfurled,
Till they compass all the world.
Endless files go marching by,
Men of lowly rank and high,
Some in broadcloth, gem-adorned,
Some in homespun, fortune-scorned ;
But God's scales, that all are weighed in,
Heed not what each man's arrayed in !

Boston Transcript.

WILLIS FLETCHER JOHNSON.

OLD SERMONS.

BY H. R. PLOMER.



WORKS of Divinity of the seventeenth century are to be met with on every second-hand bookstall, and are frequently passed over with an indifference and contempt which they are far from deserving. From a literary point of view their value may be slight, for they are oftentimes longer and more prosy than many a discourse delivered from the pulpit at the present day. But it should not be forgotten, that at the time of their delivery these old sermons were considered to possess considerable merit, and undoubtedly had a great effect upon the nation at large. It must never be forgotten, either, that the clergy of olden times were often the only men who dared to raise their voices against tyranny and oppression. The sermons of Bishop Latimer, before Kings Henry VIII. and Edward VI. ; the death of the martyrs, whose blood stained the reign of Queen Mary ; the opposition of the six bishops to the edict of James II. : what were all these but forcible protests against injustice and tyranny ? It is true, the clergy of this seventeenth century exercised considerable injustice and cruelty towards each other. The Church of England persecuted Romanists and Nonconformists alike ; and the Romanists, when for a brief term they gained the ascendancy, pursued with rancour and hatred the members of the Church of England. It is from these very reasons that these old sermons become of interest. As each Sabbath came round, men of every denomination flocked to their respective places of worship, their minds full of the events of the past week, and their hearts burning with indignation at some fresh act of injustice offered to their sect or their pastor. His discourse, therefore, sank deep into their hearts, and when published had still greater effect.

Apart from these reasons, however, the lives of the divines by whom these sermons were preached should enhance their value in the eyes of the antiquary and book-collector. Living, as we happily do, in an age of enlightenment and education, it is impossible to conceive a tenth part of the aggravating and often cruel persecutions to which even the poorest and humblest divines of each sect were subjected by their opponents. Deprivation and imprisonment were oftentimes the least of their troubles.

I have in my possession two volumes of seventeenth-century sermons, an account of which, and of the divines by whom they were delivered, will serve to illustrate the foregoing remarks, and may perhaps prove of interest to the curious. These volumes were picked up in opposite ends of the kingdom, and the various sermons which form them were evidently collected and bound by pious men, for they show marks of having been well fingered and well studied. The first covers a period of ten years, from 1678 to 1688, a momentous time in the history both of the nation and church. The second is dated 1690,

though some of the sermons within it are of a still later date. The waters of strife had by that time to some degree subsided, although the hearts of men were still smarting from the injuries they had received. There are twelve sermons in the earlier volume, the first which calls for notice being entitled:— "*A Seasonable Caveat against the Dangers of Credulity, in our Trusting the Spirits before we Try them.*" Delivered in a sermon before the King at Whitehall on the first Sunday in February 1678-9. By Thomas Pierce, D.D., Domestic chaplain to his Majesty and Dean of Sarum." This sermon was afterwards published with several others under the title of, "*A Decade of Caveats to the people of England, etc.,* London, 1679," which were all directed against the Roman Catholics and Dissenters. Thomas Pierce was educated at Oxford University, but was ejected from his fellowship in 1648, on suspicion of having written a libel against the Parliaments visitors. He afterwards became rector of Brington in Northamptonshire, which he held during the reigns of the Cromwells. At the Restoration he was made dean of Canterbury, and in 1675 dean of Salisbury. He is spoken of as well read, a zealous son of the Church, though originally a Calvinist; a resolute upholder of the ancient establishment of the English Church, and a stout maintainer of her due rights.

The next sermon worthy of attention is, "*A Sermon preached on the Anniversary of that Most Execrable Murder of King Charles, the First Royal Martyr.*" Preached by Edward Pelling, Rector of St. Martin's, Ludgate, and Chaplain to his Grace the Duke of Somerset." Edward Pelling was a staunch Royalist, and took no little part in the strife of tongues that prevailed throughout the country. Educated at Cambridge, he was admitted to the benefice of St. Martin's, Ludgate, in October 1678. In 1683 he was installed as prebendary of Westminster, and became rector at Petworth in Sussex in June 1691. He died in March 1717-18. Besides numerous other works he published no less than nineteen single sermons, most of them preached on public occasions. The above sermon is principally devoted to a review of the unhappy events of 1648, and an earnest exhortation to the citizens of London to beware of being again led away to commit a like crime. Some account of this divine is given in vols. 58 and 59 of the *Gentleman's Magazine*.

Directly following this is a sermon entitled "*Against Persecution.*" Preached March 26th, 1682. Being the 4th Sunday in Lent . . . and the time when the brief for the Persecuted Protestants in France was read in the Parish Church of Shapwicke, and now Published to the Consideration of Violent and Headstrong Men, as well as to put a stop to false Reports. By Sa. Bolde, Vicar of Shapwicke in Dorsetshire." Samuel Bold, or Bolde, is supposed to have been born in Chester in 1649. (See *Notes and Queries*, Series 1, vol. xi.) He was appointed first to Steple-cum-Tyneham, and afterwards to Shapwick, both in Dorsetshire. A man of gentle manners and broad views, the vicar of Shapwick looked on sadly at the hatred which the members of one denomination bore towards those of another, and spoke out boldly and to his cost on this

subject. In 1682 he preached a sermon on behalf of moderation towards dissenters, and in the same year this sermon "against persecution." For these he was cited before the Bishop's Court, and charged with having "writ, preached and published a scandalous libel, with a malicious mind and wicked intention." He was ordered to preach three recantation sermons, on pain of deprivation and suspension. He was also cited before the Ecclesiastical Court, convicted, fined and imprisoned; but on the death of the bishop he was restored to his church in 1720. From that time he took great interest in the philosophical works of Mr. John Locke, and wrote several treatises in defence of his friend's views.

The next in order bears the following title:—"The Lawfulness of hearing the Publick Ministers of the Church of England, proved, by Mr. Philip Nye and Mr. John Robinson, two eminent congregational Divines." This is more a treatise than a sermon, although it is said to have been preached before the citizens of London in 1659. Philip Nye was educated at Oxford under a Puritanical tutor, and although first of all a clergyman of the Church of England, being successively curate of St. Michael's in Cornhill, and rector of Kimbolton in Huntingdonshire, he afterwards joined the Independents and played a conspicuous part in the time of the civil war. He was appointed by the Parliament to attend on King Charles at Carisbrooke, and afterwards was made one of the "triers" for the approbation of public preachers. At the Restoration he was forbidden to exercise any office, ecclesiastical, civil or military; but he continued to preach privately until the day of his death in 1672. Wood, in his *Athenæ Oxon.*, is very bitter against Nye. He says: "Sure it is that he was a most dangerous and seditious person, a politic pulpit driver of independency, an insatiable escurient after riches." John Robinson was the first minister to establish an Independent church at Leyden in Holland.

Only one other sermon in this volume calls for special notice. It is "*A Sermon preached at the Coronation of King James II. and Queen Mary.*" By Francis Turner, Lord Bishop of Ely." The fact that Turner was afterwards one of the seven bishops who were put on their trial for not reading the declaration of the King, makes this sermon of interest. At the accession of William and Mary he again put himself in opposition to royal authority, by refusing to take the oaths. Deprivation followed, and being suspected of complicity in a Jacobite plot, he absconded from the country. Macaulay makes mention of this sermon in his History, and dwells at some length on its quaint style and the absurdity of its similes.

In addition to the foregoing is a sermon by W. Beveridge, Rector of St. Peter's in Cornhill, and afterwards Bishop of St. Asaph, on the *Excellency and Usefulness of the Common Prayer*, and Archbishop Tillotson's famous *Discourse against Transubstantiation*.

The second volume contains sixteen sermons; all of them preached upon some special occasion—such as the Thanksgiving Day for His Majesty's Preservation and Success in Ireland; the Monthly Fast Day; the Anniversary of the

Gunpowder Plot; and the opening of the Assize Courts of Nottingham, Northampton, and Warwick. The nation was then (1690) settling down once more under the firm government of William and Mary, and the volume not inappropriately opens with "*A Sermon preached upon the Fast-day, June 18th, 1690.* By a Presbyter of the Church of England, that swore in the sincerity of his heart, with a full satisfied conscience to King William and Queen Mary." It is a significant sign of the times that the honest Presbyter thought it wiser to conceal his name. Not a few of the discourses were delivered before their Majesties, and several before the House of Commons. The names of Gilbert Burnet, Bishop of Salisbury, Robert Grove, Bishop of Chichester, and those of S. A. Freeman and R. Meggott, both noted writers against the Church of Rome, occur amongst its pages. Amongst the thanksgiving sermons is one "preached to the Protestants of Ireland in the City of London, by Richard (?) Lord Bishop of Killala." In this the preacher gives an account of the rise and progress of the Irish Rebellion of 1641, and indulges in the most exaggerated language concerning the cruelties committed by the Roman Catholics.

Under the title of *Pharisaism Displayed or Hypocrisy Detected*, George Topham, Prebendary of Lincoln, and Rector of the ancient church of Boston, preached in St. Mary's, Stamford, on the occasion of the Triennial Visitation of the bishop. One sermon in this volume has puzzled me. It was preached at "the Huntingdonshire Feast," June 26th, 1702. What was this Feast? From the text and tone of the sermon it had evidently a charitable object.



THE PILGRIMS OF THE BOOKS.



WHEN Buddhism entered China, and acquired many adherents, some of them desired to visit the land of the founder of their religion, and to see the places rendered sacred by the various occurrences in his life and in the careers of those who had been the apostles of their faith. Sacred books began to be imported from India to China towards the end of the first century, and the first batch of pilgrims probably went forth in the second century. I-tsing, who lived about A.D. 670, says that five centuries before his time, about a score of devotees had found their way to the Mahâbôdhi-tree, and for the use of such travellers a temple had been built, of which he saw the ruins. In A.D. 290, we hear of the Indian visit of Chu Si-Ling, and shortly after of that of Fa-ling. Chinese inscriptions found at Buddha Gayâ show that there were other pilgrims. These Buddhist travellers had observant eyes, and those who have left records of their journeys made many curious observations. Their simplicity and good faith led them also to repeat many of the marvellous stories and wonderful items of folk-lore that they heard in the course of their travels. The inclusion in Trübner's Oriental Series of two volumes devoted to these travels makes a knowledge of them easy. Under the title of *Si-yu-ki*, the *Buddhist Records of the Western World* have been translated from the Chinese of Hiouen Tsiang (A.D. 629) by Professor Samuel Beal. The Introduction includes a translation of the record made by Shih Fa-hian, the first of the Chinese pilgrims who has left any account of his proceedings. The motive of his journey was the desire to obtain books, not then known in China, relating to the Buddhist faith. He left China A.D. 399, and after an absence of fourteen years, returned to his native land, and devoted himself for the remainder of his long life—he died at the age of eighty-six—to the task of translating the books he had obtained, and to composing the narrative of his painful journeyings. It is often, though not always, possible to identify the places named by these early travellers, and their impressions are valuable data as to the condition of India at the time of their visits. The next Pilgrim of the Books was Sung Yun, who was sent with a companion in A.D. 518, by the Empress of the Northern Wei dynasty, to seek for books. This search was successful, for they brought back 170 volumes or sets of what is known as the "Great Development Series." Hiouen Tsiang's pilgrimage was in A.D. 629, and he brought back with him to China some relics and statues of Buddha, and 124 works or sutras of the Great Vehicle, and other works, amounting in the whole to 520 fasciculi carried by twenty-two horses. Mr. Beal proposes at a later date to translate the life of Hiouen Tsiang by Hwui-lih, with its details of the translations, which occupied him until his death, at the age of sixty-five. Seventy-five of the 657 Buddhist sutras translated by Hiouen Tsiang are still to be found in Chinese *Tripitaka*. On the interesting question of the Buddhist literature still remaining in the

Middle Kingdom, Mr. Beal says : " Although it was known that there were copies of translations of the Buddhist *Tripitaka* in the great monasteries in China, no complete set of these books had been brought to England until the Japanese Government furnished us with the copy, now in the India Office Library, in the year 1875. Respecting these books I will extract one passage from the report which was drawn up by the direction of the Secretary of State for India :—

" The value of the records of the ' Chinese pilgrims ' who visited India in the early centuries of our era, and the account of whose travels is contained in this collection, is too well understood to need any remark. I regret that none of the books referred to by M. Stas. Julien, in his introduction to the *Vie de Hiouen Thsang*, and which he thought might be found in Japan, are contained in this collection ; but there is still some hope that they may be found in a separate form in some of the remote monasteries of that country, or more probably in China itself.

" To that opinion I still adhere. I think that if searching inquiry were made at Houan-fu and its neighbourhood, we might learn something of books supposed to be lost. And my opinion is grounded on this circumstance—that efforts which have been made to get copies (in the ordinary way) of books found in the collection of the *Tripitaka* have failed, and reports furnished that such works are lost. M. Stas. Julien himself tells us that Dr. Morrison, senior, reported that the *Si-yu-ki* (the work here translated) could not be procured in China. And such is the listlessness of the Chinese literati about Buddhist books, and such the seclusion and isolation of many of the Buddhist establishments in China, that I believe books may still exist, or even original manuscripts, of which we know nothing at present. It would be strange if such were not the case, considering what has taken place in respect of fresh discoveries of fragments, or entire copies, of MSS. of our own Sacred Scriptures in remote monasteries of Christendom."

It can hardly be said that the action and reaction of Buddhist fables upon Western literature is as yet fully explained. The frequent occurrence of tales that remind one of classical or Western legends gives a special interest quite apart from the general archæological value of these books. The passage concerning the Sirens and their Oriental analogues may be mentioned as an illustration. There is the story of mariners deceived by demons who take the appearance of fair damsels, in order to allure the mariners, whom after a period of companionship they kill and eat. It is the Greek myth, somewhat vulgarised, but still essentially identical in form. Have these stories originated independently, or, if not, which is first, and in what relation do they stand to each other ?



LIBRARIES OF GREAT MEN.

I.—MAZARIN (*continued*).

N a previous number, we quoted an early translation of Naudé's excellent account of the first Mazarine Library. Little is needed in the way of comment. Giulio Mazzarino, famous for his career as a statesman in the land of his adoption, was born in 1602; but whether at Rome or Pescina has been doubted. His early training was received at the hands of the Jesuits; in youth he proceeded to Alcalà and Salamanca as a law student, but he embraced the profession of arms, and was employed in negotiating the terms of the peace of Monçon in 1625. He then resumed the study of jurisprudence, and showed his skill in the discussions as to the Mantuan succession. His services to France in these and other negotiations brought their reward, and in 1639 the Pope was asked, but in vain, to give him a cardinal's hat. Two years after the conclusion of the treaty with Savoy he was made a Prince of the Church. He had been the friend and helper of Richelieu, and the dying minister recommended Mazarin as his successor. Thenceforward his life was identical with the history of France. With greater subtilty and more appearance of suppleness, he was as much master of the situation as Richelieu. The Fronde was for a time successful, Mazarin outlawed and his library dispersed; but the truce of Ruel retained him as minister. The agitation against him, which found one expression in the *Mazarinades*, now sought for as curiosities of literature, insured his temporary exile in the Low Countries; but he returned to France in 1653, and regained his former popularity. Anne of Austria, who began by hating him, is thought to have been privately married to him in the end. His avarice and unscrupulousness are evidenced by the immense fortune which he left behind him, and which is said to have amounted to 12,000,000 livres.

There is a pathetic anecdote of the Great Cardinal, told by an unseen observer, who watched his weary and faltering footsteps as he wandered amidst the luxuries of art with which his wealth had surrounded him, and said to himself with vain regret, "*Il faut quitter tout cela.*"

The first collection made by the Cardinal, or shall we say made for him by Naudé, was dispersed by a forced sale in 1652. If some portions of it were recovered, much, alas! was lost for ever to France. The basis of the collection was the library formed by John Des Cordes. We know from Naudé's testimony that the library contained 40,000 volumes. The French Ministry of Foreign Affairs, the National Library, the Town Library of Perugia, and the British Museum, each possess MSS.—correspondence, etc.—formerly in the first Mazarine collection. The second Mazarine library, as late as 1720, when it had received important additions, only reached 37,000 volumes, according to one statement;

while another says that it had 60,000 volumes at the time of its bequest to the nation. After the death of the Cardinal the collection remained in the custody of the Sorbonne, at the Mazarine Palace, until 1688, when it was transferred to what is now the Palais de l'Institut. The latest figures as to the extent of the library are those given by Messrs. Thomas and Tedder, in their excellent article on Libraries in the *Encyclopædia Britannica*. They estimate its printed books at 150,000, and its MSS. at 6000. Among its librarians have been Le Blond, Hooke, and Petit Radel.

That enthusiastic bibliomaniac, Thomas Frognall Dibdin, has left a characteristic account of his visit to the Bibliothèque Mazarin. "Come away," he says, "with me, now, to a rival collection of books—in the Mazarine College, or Institute. Of the magnificence of the exterior of this building I have made mention in a previous letter: my immediate business is with the interior, and more especially with that portion [*sic*] of it which relates to paper and print. You are to know, however, that this establishment contains two libraries: one peculiar to the Institute, and running at right angles with the room in which the members of that learned body assemble; the other belonging to the College, to the left, on entering the first square from the principal front. The latter is the old collection, of the time of Cardinal Mazarin, and with that I begin. It is deposited chiefly on the first floor; in two rooms running at right angles with each other: the two, about 140 feet long. These rooms may be considered very lofty, certainly somewhat more elevated than those in the Royal Library. The gallery is supported by slender columns, of polished oak, with Corinthian capitals. The general appearance is airy and imposing. A huge globe, eight feet in diameter, is in the centre of the angle where the two rooms meet. The students read in either apartment; and, as usual, the greatest order and silence prevail. But not a Fust and Schoiffer—nor a Swcynheim and Pannartz—nor an Ulric Han—in this lower region . . . although they say the collection contains about 90,000 volumes. What therefore is to be done? The attendant sees your misery, and approaches: 'Que désirez-vous, monsieur?' That question was balm to my agitated spirits. 'Are the old and more curious books deposited here?' 'Be seated, sir: you shall know in an instant.' Away goes this obliging creature, and pulls a bell by the side of a small door. In a minute, a gentleman clothed in black—the true bibliographical attire—descends. The attendant points to me; we approach each other: 'À la bonne heure—je suis charmé . . .' You will readily guess the remainder. 'Donnez-vous la peine de monter.' I followed my guide up a small winding staircase, and reached the topmost landing-place. A succession of small rooms (I think ten in number), lined with the true furniture, strikes my astonished eye, and makes warm my palpitating heart. 'This is charming,' exclaimed I to my guide, Monsieur Thiebaut; 'this is as it should be.' M. Thiebaut [*sic*] bowed graciously. The floors are all composed of octagonal, deeply-tinted red, tiles: a little too highly glazed, as usual; but cool, of a good picturesque tint, and perfectly

harmonising with the backs of the books. The first little room which you gain contains a plaster bust of the late Abbé Hooke, who lived some time in England with the good Cardinal —. His bust faces another of Palissot. You turn to the right, and obtain the first foreshortened view of the 'ten little chambers' of which I just spoke. I continued to accompany my guide; when reaching the first of the last three rooms, he turned round and bade me remark that these last three rooms were devoted exclusively to 'books printed in the fifteenth century: of which they possessed about fifteen hundred.' This intelligence recruited my spirits; and I began to look around with eagerness. But, alas! although the crop was plentiful, a deadly blight had prevailed. In other words, there was number without choice; quantity rather than quality. Yet I will not be ill-natured; for on reaching the third of these rooms, and the last of the suite, Monsieur Thiebaut placed before me the following select articles.

"*Biblia Latina*. Printed by Fust and Schoiffer: without date, but supposed to be in the year 1455 or 1456, fol., 2 vols. For the last dozen years of my life I had earnestly desired to see this copy: not because I had heard much of its beauty, but because it is the identical copy which gave rise to the calling of this impression the 'Mazarine Bible.'" In the same manner he describes the *Biblia Italica*, 1471; the *Legenda Sanctorum*, printed by Jenson; *Servius in Virgilium*, printed by Ulric Han; *Plautus*, 1472; *Cæsar*, 1469; *Lactantius*, 1470; *Cicero de Officiis*, 1466; *Cicero de Natura Deorum*, 1471; *Silius Italicus*, 1471; *Catullus, Tibullus et Propertius*, 1472; and *Dante*, 1472. Dibdin proceeds: "It will not be necessary to select more flowers from this choice corner of the tenth and last room of the upper suite of apartments; nor am I sure that, upon further investigation, the toil would be attended with any very productive result. Yet I ought not to omit observing to you that this Library owes its chief celebrity to the care, skill and enthusiasm of the famous Gabriel Naudé, the first librarian under the Cardinal, its founder. Of Naudé, you may have before read somewhat in certain publications, where his praises are set forth with no sparing hand. He was perhaps never excelled in activity, bibliographical diplomacy, or zeal for his master; and his expressive countenance affords the best index of his ardent mind. He purchased everywhere, and of all kinds, of bodies corporate and of individuals. But you must not imagine that the Mazarine Library, as you now behold it, is precisely of the same dimensions, or contains the same books, as formerly. If many rare and precious volumes have been disposed of, or are missing, or lost, many have been also procured. The late librarian was Lucas Joseph Hooke, and the present is Mons. Petit Radel."



ROGER BRIERLEY, THE GRINDLETONIAN.



NICHOLAS ASSHETON, the squire of Downham, whose journal, published by the Chetham Society, throws a curious light upon Lancashire men and manners in the early part of the seventeenth century, makes the following entry under date April 18 [1618]: "Jo. Swinglehurst buried: he dyed distract: he was a great follower of Brierley." This is not a very favourable testimony as to the effects of the preacher's efforts; but whether Assheton was quite an impartial witness may be more than doubted. Brierley's name has almost passed away, and yet in his own time he was a man of recognised influence, and if not the founder of a sect, had many followers, who were either called Brierleyists, or Grindletonians, from the name of the village where he was pastor.

Roger Brierley was born at Marland, Rochdale, where his father was a farmer and the descendant of yeomen who had held lands there under the Abbot of Whalley. Roger's nephew had a grant of arms from Camden, and was the ancestor of the Brearleys of Handworth. His elder brother Abel was a woollen draper and parish clerk of Rochdale. Of Roger's life there are few details. Canon Raines believes that he was educated at Archbishop Parker's Grammar School in his native town. He is known to book-collectors as the author of a very rare volume, of which we must now give some particulars. It is a dumpy little book, with this quaint title-page:—

A Bundle of Soul-convincing, Directing and Comforting Truths; clearly deduced from diverse select Texts of Holy Scripture, and practically improven, both for Conviction and Consolation. Being a brief Summary of several Sermons preached at large, by that faithful and pious Servant of Jesus Christ, M. Rodger Brierley, Minister of the Gospel at Grindleton, in Craven. Matth. 11. 25. 26. "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. London. Printed by J. R. for Samuel Sprint, in litle Brittain. 1677.

From this uncommon work we shall give a few extracts. Here is the Puritan view of Christmas observances:—

"We celebrate this feast, in remembrance of this great Saviour, and worker of deliverance: Like that of Purim in Esther: But we consecrate it to Bacchus, not to Christ, in Rioting, and Drunkenness, in Chambring & Wantonnesse, &c. And not in povertie of Spirit, and humility with Christ: but in pride, and fulness of the World. Our joy is not in communion with Christ in his birth, and death: but in liberty to the Flesh, and forgetting of all. O, if Christ should come, as He will come, and find us thus: One swilling and drinking: another carding, and dicing: another whoring: And all under pretence of love to Him. Would He take it well? O no!" (p. 31).

A considerable portion of Brierley's literary remains are in verse of a rough and homespun kind, yet not altogether lacking in force and directness. His rhymes remind one occasionally of those metrical exercises which Bunyan has prefixed to his immortal allegory. Here is a doctrinal deliverance:—

“But lest I too much from my self should wander,
 I freely grant, this is at all no slander.
 That once (when time was), I did thus much see,
 Which now is almost, out of memory,
 To witt, a wonderous beautiful condition,
 On that which now, is termed new Religion;
 By name deliverance, free Justification;
 True Liberty, glad tydings of Salvation:
 Which may be call'd new too, in some respects,
 Of objects, times, and different effects.
 As which the Spirit of our mind renews,
 Which to Samaria was so joyful newes.
 New wine, first Love, the Christians sweet beginnings:
 Fine gold, rich pearls, the godly Merchant winnings,
 Christ's yoke made easie, by the spirits oyls,
 The Joy of Harvest, or dividing spoils:
 Not that I then did, or do look to find
 Some strange Religion, of another kind,
 Then that, wherein I ever have been trained,
 Since first, I from my mother's breast was wayned.
 For so to do, as I consider well,
 Were to make sure work, soon to get to Hell:
 But even the same (say I) that hath been taught,
 Since God His Gospel, into England brought;
 God's very truth, which that it doth not fit
 All ears and seasons: man is faulty set.
 But to be short, then was the time, (alass),
 I can but only say, That then it was.
 I was (I say) more sensible of sin,
 And of the danger, it had brought me in:
 But shall I now begin, God's love to storie,
 To me his wretch, and is it for his glorie;
 Especially, If I shall there withall,
 Shew how his favours on a dung-hill fall;
 For though Sunbeams, do draw from flowrie brinks
 Sweet smell, yet carrion send forth filthy stinks.
 Lord, I confesse much sowen, shall increase found
 Of fruitful crop, within my barren ground.
 O let my soul ne're draw this curse upon her,
 Thou can'st not bless her, but with taint of honor,
 'Tis only thou, who can'st an answer yield,
 Whether I Dung-hill be, or fruitful field:
 But if at all, thou ought in me hast sowen,
 Bring to perfection, that which is thine own:
 And leave me not (as sin gives cause to doubt)
 Among these Virgins, who shall stand without,
 Nor what I have, from me in Judgment take,
 But me a harvest for thy mercies sake.” (*2p.* 4—5.)

In his verse and prose alike Brierley is singularly sparing of classical or literary allusions. He mentions a book, by a namesake, on the *Practice of Christianity* as having been in his possession for seven years:—

"Witness the tracts that some good men have made
Which lye but in our houses for a shade.
I mean to make our selves believe to know,
Is our desire that we might something do.
When I myself have had one seven year,
And yet for practice, ne're a whit the near."

The following, however, may be given :—

"For *Paul* but plants, *Apollos* he doth water :
But God alone yields both the work and matter,
And in this race men bend their bodies whole,
And stirr their stumps, and look at God the Goale.
It's read in Wars, some Nations set before them
Their chiefest Virgins, to shew valour for them.
The Crown of Life, puts much more life within,
And makes men strive, Immortal prize to win.
I mean this Crown, but as it man respecteth :
Not as it back to God again reflecteth.
And yet there is a motive more than this,
Which not by Nature, explicable is.
And yet no dream, no fancie, nor temptation,
Nor to be call'd in scorn New Revelation." (p. 15.)

Yet he had no hostility to what he styles "true eloquence," :—

"True Eloquence is in its splendor, where
Fullnesse of matter, words doth overbear :
Setting the heart of such a large extent,
Like a full Vessel that must needs have vent ;
Or well-charg'd Picce, whose bullet firely drives,
So violent, that it with lightning strives :
The chief intention which one hath in hand,
Being how to make his hearer understand,
As best content, when he th' impression leaves,
And clearest sight of what himself conceives :
Unlike that Souldier, who more cares in fight,
Fair to discharge, then where his bullets light :
Still Gentlemen fair and farr off do shoot,
Missing the Paper, and sometimes the Butt—
But the good Archer, who the Game would win,
Cares not how fairly, but how near the pin.
Accordingly things are to hearers brought,
As they before are in the speakers wrought ;
For what man gives another of a store
Which himself hath not in some sort before ?
A cause why such whose heart and tongue agree,
So wondrous powerful in their preaching be,
And those who teach not by experience so,
So little profit by their teaching do.
What use hath eloquence, but to impart,
To other men, the language of the heart :
Wherein the plainest words that wit can finde,
Will come far short to model out the minde ?
So almost infinite and ne're divine
Words, rather seem its language to confine ;
Whereto, yet all that may most fitly sort,
The speakers thoughts most lively to import :
Whereby more light to hearers may accrue,
Yea, though it seem ne're so strange and new,

Are commendable, yea, necessary too,
(Though most men think its but too much ado),
And plain, another thing than words high born,
Where wind instead of substance doth adorn :
Which Sermons stuf with eloquence and phrase,
Ne're pierce men's hearts, but sets the wits at gaze :
The Preacher's, like the neat spruce Citie Dame,
Who, when an hungred from a feast she came,
And asked by the Maid (and therewith chidden),
Why she eat not with others that were bidden ?
Said 'Fool, the cause I feasts frequents, I trow,
Is not for meat, but manners there to show.'"

He has a curious reference to the *Bonito* :—

"Whom both the Sea disclaimeth for a fish,
And Butchers Shambles for a Yeaster Dish."

But perhaps the quaintest passage in his poetry is this :—

"And 'tis most true that Unbelief is Mother
Of every sin, adulteries, thefts, and other :
By which is writ, the sins of graceless men,
With Diamond point, and with an Iron pen :
For Conscience Paper is, Ink unbelief,
Th' affections Penmen, whereof Will is chief.
So there lewd life and true faith are no kin,
For Christ is not the Minister of sin." (p. 10).

No one has attempted to identify the "J. C." who edited this little volume as a memorial of one who had gone to his rest forty years earlier. He gives an enthusiastic account of Brierley as a preacher. "Such was the penetrating power of God in his ministrations that if thousands were before him, under it in a very few hours discourse every man's several condition, whether under light or darkness, would have been spoken to, laid open bare and naked, and every one might have confessed that the word was spoken to him in particular and that God was in the preacher of a truth." Whilst some were astonished and rejoiced, others came to ensnare him, and reports went forth of his heresy. "And because they could not well style his followers by the name of Brierlists, finding no fault in his doctrine, they styled them Grindletonians, by the name of a town in Craven, where this author did at that time exercise his ministry, thinking by this name to render them odious and to brand them for some kind of sectaries, but they could not tell what sect to parallel them to, and hence arose the name of Grindletonism." This mild form of disapproval did not suffice. Some ingenious spirits endowed with more leisure than discretion drew up a list of fifty heresies for which Brierley was alleged to be responsible. The High Commission caused him to be removed to York, where he lay in prison for a time ; but when his enemies sought to make good their case, not one of the articles could be directly proved. "Whereupon after a sermon preached by him in the Cathedral, he was dismissed, and liberty by L. Bishop Tobias Matthews, granted to exercise his ministry as formerly : who after much travel and pains in witnessing the glad tidings of

Salvation, ended his Natural Life at Burnlaie in Lancashire; after whose Death these few Head-notes of some of his sermons came to my view."

In Stephen Denison's sermon "The White Wolfe," he says, "I would we had not these Gringletonian Familists in the North parts of England which hold, 1. That the Scripture is but for novices. 2. That the Sabbath is to be observed but as a lecture daye." There are nine specific charges of false doctrine, but some of these Raines holds to be confuted "in the sermons of Brierley in a satisfactory manner."

Some quotations additional to those here given will be found in the notes to *Assheton's Journal* (Chetham Society, vol. xiv.). The *Bundle of Sermons*, as we have already said, is a rare book, but there are copies in the British Museum and in the Chetham Library, Manchester.

In the MS. from which the *Observations and Instructions* of Robert Heywood were printed for the Chetham Society (vol. lxxvi.), there are included some of the pieces which the publishers of the *Bundle* regard as the offspring of Brierley's muse. Most probably they have been transcribed by Heywood's son-in-law, who in this case has omitted the statement of authorship which he has prefixed to each century of the *Observations*.

THE LIBRARY AT WOLFENBÜTTEL IN 1879.—At one end of the town stands a sumptuous but ruinous pile of buildings, a palace of vast dimensions, in that rather fantastic yet imposing style common in Germany in the sixteenth century, with numerous pinnacles surmounted by as numerous statues—a striking example of Rococo architecture. In close proximity to this rises a circular structure crowned by a cupola. It is there that the *Senex Divinus* (Duke August) deposited his precious library, and the internal arrangements testify to the judgment of the builder. But here likewise dilapidation has been given well-nigh the same unchecked play-room. The reigning sovereign of Brunswick, who came to the throne as long ago as 1831, has not once had the curiosity to visit an institution so closely identified with the glorious names of Leibnitz and Lessing. A lavish expenditure provides for a theatre of proverbial gorgeousness in Brunswick; 800 thalers (a trifle over £100) is all that is allotted for the maintenance of the library. In consequence the building is actually falling to pieces. One portion of the wall now consists of a timber hoarding, within a few feet of which is a wooden shed filled with inflammable materials. In the centre hall the heavy plaster ornaments are dropping down, so that the librarian, by his own exertions, has had a netting spread across the dome, for the protection of life. A spark falling on the neighbouring shed, or a stroke of lightning, might ignite this decayed storehouse of priceless treasures like so much tinder; for it should be known that this library comprises 300,000 volumes and 12,000 manuscripts, and that practically it may be said to be an unused and even but superficially explored mine. Two facts will attest the rarity of its contents. The bibliographer Brunet, speaking of that *rarissima avis* for collectors, the treatise *De Tribus Impostoribus*, with the fabricated date 1598, so rare that its existence has been doubted, says that only three copies, which he specifies, are beyond question. The Wolfenbüttel Library actually possesses three specimens, one with a curious manuscript indication of whence it came. Amongst the choicest rarities is the Bible in Plattdeutsch, printed at Cologne before Luther. A copy belonged to the Duke of Sussex, another is in the possession of the eminent philologist Prince Lucien Bonaparte. Again, there are preserved three copies in Wolfenbüttel of this rare edition.—*Quarterly Review*, Jan. 1879.

"BIBLIOMANIAC."—If a man spends lavishly on his library, you call him mad, a bibliomaniac. But you never call any one a horse-maniac, though men ruin themselves every day by their horses, and you do not hear of people ruining themselves by their books.—RUSKIN, *Sesame and Lilies*.

AN INDIAN ASTROLOGICAL ALMANAC.



THE following interesting notice of an astrological almanac of last year appeared in a Bombay paper. The almanac known as *Putwardan's Almanac* is edited by Mr. Bulwantrao Venayak Shastree, who says that the first publication of this almanac was made by his father, who was fond of the study of astronomy, and was aided in his labours by that distinguished mathematician, the late Professor K. L. Chhatre. The late Shastree made a somewhat surprising change in the Hindoo calendar. He found that the chief star of the constellation from which Hindoo astronomers base their calculations was not in the ecliptic or sun's path, as it should be, and he proposed that another star nearer the ecliptic should be chosen for calculating the time. The Joshies or Hindoo astronomers raised a cry of orthodoxy, and the subject was warmly discussed by pious Hindoos throughout India. The Shastree, however, remained firm, and took the war into the enemy's camp by publishing an almanac calculated upon data of his own and founded chiefly upon the computations of the British and American Nautical Almanacs. Since his death, fourteen years ago, the necessary calculations have been supplied by Professor Chhatre, and the expenses of the publication borne by his son. The almanac has already done good service in removing to a certain degree the credulity of the natives in astrological absurdities, and we trust there is much good work in store for it in the future.

Astrology to the present day plays an important part in the daily life of the Hindoos. It is somewhat remarkable that they should, after having acquired a considerable knowledge of astronomy, have begun to confuse it with astrology. In the almanac under notice there is a table of auspicious days for the investiture of Brahmans with the thread, and another table of auspicious days for marriage. Hindoos, we are informed, cannot marry or perform the investiture of the sacred thread on any day of the year they like. These ceremonies are performed only in the *Uttarayan*, or when the sun is moving northwards, and when certain conjunctions of other planets are auspicious. By another table a Hindoo may calculate his luck for the year by the sign of the zodiac the moon was in at his birth. The astrological influences of the *Makar Sankranta*, or sun's entrance into Capricorn, are numerous. If *Makara Sankrant* falls in *Krishna Paksh* it foretells success to robbers, impostors, and wicked people. We fear it very often falls in *Krishna Paksh*. *Sankrant* riding upon an ass portends destruction to potentates, asses, and earthen-pot makers. The conjunction is a strange one. During the ceremonial time of the *Sankrant* a man must not clean his teeth, must not tell a lie, must not take any food or enjoy other pleasures. A short account is given in the almanac of the chief Hindoo festivals. On the morning of the Hindoo New Year's day a Hindoo rubs scented oil upon his body and then bathes himself with warm water. Flags are raised on poles by each family.

These represent the banner of Indra, the King of the Gods. The leaves of the bitter nimb tree are then eaten, which secures health to the body. Last, not least, the almanac for the New Year is worshipped, its predictions for the year are heard from a Jotishi, or one who is versed in astrology and astronomy, and who is remunerated handsomely. All nations have held a festival in honour of spring, when the earth brings forth its first-fruits; and the carnival in Europe is only the observances of old pagan times grafted on the Christian Easter. The Holi is the Easter of the Hindoo, and in its observance bears a resemblance to the Roman Saturnalia. People throw red powder at each other, and females are saluted with exclamations and jests of an obscene description. It is a sign of the times that the educated natives have begun to set their faces against the licence of the Holi. The *Naga Panchami* is held sacred to the serpent, to insure protection against the bites of snakes. *Narale Pournima* (on Aug. 6th) is the day on which the monsoon is supposed to close, and cocoanuts are offered to the sea to gain the favour of Neptune. On Aug. 24th is the festival of *Ganasha Chaturthi*. On this day was born *Gunpatt*, the Indian God of Wisdom, who has the same characteristics as Janus of the Latins. All sacrifices and religious ceremonies, all serious compositions in writing, and all worldly affairs of importance, are begun by pious Hindoos on that day. A student before he enters an examination invokes the aid of Ganesha against that modern demon, an examiner, on his festival day. Clay images of him are formed, and after being worshipped for a few days are thrown into a tank or river. The Dewali (on Oct. 18th) is the great festival of the Hindoo year. It marks the close of the commercial year. On that day merchants count their stores, square their accounts, and worship the account-books. Like the immortal Pepys (on Jan. 1st), they thank God they have put their money in sound investments.

A Hindoo almanac is a strange mixture of nonsense and science; it is called *Panchanga*, because it must give five (*pancha*) distinct matters:—1, the *lithe* or lunar day; 2, the *vara* or solar day of the week; 3, the *nakshatra* or lunar asterism for each day; 4, the *yoga*, the conjunctions and transits of the planets, eclipses, etc.; 5, the *karanas* or subdivisions of the lunar days. It also gives a table of the latitudes and longitudes of important places in India, and the longitudes are reckoned from the meridian of Bombay. Another table contains approximate declination of the sun for each day of the Christian year. Two eclipses of the moon are also given. The old popular notion used to be that *Rahu*, a monster, caused eclipses by dimming a portion of the sun or moon; but a Hindoo astronomer who lived in the sixth century declared that “the true explanation of the phenomenon is this: in an eclipse of the moon, he enters the earth shadow; in a solar eclipse, the same thing happens to the sun. Hence the commencement of a lunar eclipse does not take place from the west sidē, nor that of a solar eclipse from the east.” Highly ingenious were the Hindoo astronomical methods of calculating eclipses. From such observations as they were able to make, they deduced values for the mean motions of the sun, moon,

and planets, supposed to revolve about the earth, and of their apsides and nodes. By means of these values they calculated back to remote epochs, when, according to their data, there would have been a general conjunction of parts of the entire system. The calculation of the eclipses has been of great service to history and chronology. Almost the only events in remote times of which the date can be ascertained with precision are such as can be referred to them. The battle between the Lydian and the Median army narrated by Herodotus is by the eclipse of the sun ascertained to have happened on Sept. 30th, 610 B.C. Alexander's passage of the Tigris before the battle of Arbela is determined by an eclipse of the moon to have been on Sept. 20th, 331 B.C. The Hindoo almanac, with all its absurdities, proves that the Hindoo mind has not lost its love for the study of the stars and the skill in analysis which unthreads the maze of their mechanism.

WHITTIER'S FIRST POEM.—In 1826, when John Greenleaf Whittier was in his nineteenth year, he left his first poem under the door of the office of the *Free Press*, a weekly paper then published by William Lloyd Garrison in Newburyport. Garrison had just attained his majority, and this paper was his first venture in journalism. It was many weeks after young Whittier left his manuscript to its fate before he heard of it. He was then working upon his father's rocky farm in Haverhill, and his father was a patron of the *Free Press*. Week by week the paper arrived, and the heart of the young poet sank within him as he looked in vain for his verses. One day he was at work with his uncle Moses, repairing the stone fence by the highway—he going along on the outside replacing the stones knocked from the wall by sheep that had scrambled over it. While so engaged the postman came along on horseback, and to save going to the house with the paper he tossed it to young Whittier. It was opened with trembling fingers. Many a writer knows the exact sensation of hope without expectation so often experienced in regard to the firstlings of the brain. The surprise of finding his poem at the “head of the corner” was so bewildering that he was dazed by it, and he says he stood looking at it a long time, and is sure he did not read a word. At length his uncle called him back to his senses by bidding him keep at work. Garrison sought out the young poet, and advised him to make good use of his talents. Whittier's father did not approve of his son's literary efforts, but the die was cast. Whittier and Garrison became firm friends in the anti-slavery struggle.

PRINTERS' ERRORS.—The *Printing Times* (Sept. 15th, 1884) records some curious errors. A newspaper apologises for some mistakes made in describing the presentation of a chain by Captain and Mrs. Verney to the mayor and corporation of Buckingham, and confesses, “In the description of the chain and badge we said, ‘A man charmed and gorged’ instead of ‘A swan chained and gorged.’”—Mr. F. King, of Peasmarsh, Sussex, points out a curious misprint in White's *Selborne*. In Letter xlvii. (Barrington series) of this work (edit. 1853, Nat. Cooke, Strand, p. 174), speaking of house crickets, it is said that “from the burning atmosphere which they inhabit they are a very thrifty race.” A few lines further it is added, “They are not only very thrifty, but very voracious.” Of course the word is *thirsty*, the long *s* having been taken for *f*, and the *r* and *i* transposed.—In the 1874 edition of the *Cabinet Lawyer* we came across a heading “Offences against the Public Pence.”



WHO WAS THE DARK LADY OF SHAKSPERE'S SONNETS?



THE appearance of a new edition of William Kemp's *Nine Daies Wonder* is interesting as making more accessible a very curious book, and also in relation to some recent Shakspearean speculations. In the spring of 1599, William Kemp started from London on a journey to Norwich, and danced the morris in the towns through which he passed. In the following year he published a tract giving a detailed account of his reception at the various points of this grotesque journey. It was entered at Stationers' Hall, 22nd April, 1600, as Kemp's *Morris to Norwiche*, but it is better known by the first words of its title, Kemp's *Nine Daies Wonder, performed in a daunce from London to Norwiche*, 1600. It was reprinted for the Camden Society under the editorial care of the Rev. Alexander Dyce, and a new edition has been issued during the present year by Mr. Edmund Goldsmid, of Edinburgh. Apart from its value as an incidental sketch of the social life of the period, it may perhaps throw light upon an obscure passage of Shakspeare's writings, if not of his life. These suggestions depend upon the researches of Mr. Thomas Tyler and Rev. W. A. Harrison (see *Academy*, March 8th and 22nd, April 19th, June 7th and 21st, July 7th, 12th, 19th, and 26th, 1884).

The Earl of Pembroke in the latter years of Elizabeth's reign was out of favour, and it has been conjectured that suspicion attached to his complicity with, or at least privy to, Essex's rebellion; but Mr. Thomas Tyler has found out another reason. Tobie Matthew writes to Dudley Carleton, March 25th, 1601, that "the Earl of Pembroke is committed to the Fleet: his cause is delivered of a boy who is dead." The puzzle as to the meaning of '*his cause*' is solved by another document in the Record Office. "One Mrs. Martin, who dwelt at the Cheppinge Knife, near Ludgate, tould me that she hath seene preists mary gentlewomen at the Courte in the tyme when Mrs. Fytton was in great favour, and one of her Majestie's maids of honor, and during the tyme that the Earle of Pembroke favoured her, she would put off her head tire, and tucke up her clothes, and take a large white cloake, and marche as though she had bene a man to meete the said Earle out of the Courte." This was probably written about October 1602, and it points to the arrest of Lord Pembroke for an amour with one of the Queen's maids of honour. He was in prison apparently at the end of March, but was soon released, and was not banished from Court, as there is a letter of his written from Whitehall, May 8th, 1601. Now, this Mrs. Fitton Mr. Tyler believes to be the Dark Lady of Shakspeare's Sonnets, and he points out how fully this incident agrees with Sonnet xl:—

"Take all my loves, my love, yea, take them all:
What hast thou then more than thou hadst before?
No love, my love, that thou may'st true love call:
All mine was thine, before thou hadst this more.

Then, if for my love thou my love receivest,
I cannot blame thee for my love thou usest;
But yet be blam'd, if thou thyself deceivest
By wilful taste of what thyself refusest.
I do forgive thy robbery, gentle thief,
Although thou steal thee all my property;
And yet Love knows, it is a greater grief
To bear Love's wrong, than Hate's known injury,
Lascivious grace, in whom all ill well shows,
Kill me with spites; yet we must not be foes."

It agrees still better with the indications in Sonnet cxliv. :—

"Two loves I have, of comfort and despair;
Which like two spirits do suggest me still;
The better angel is a man, right fair,
The worser spirit, a woman, colour'd ill.
To win me soon to hell, my female evil
Tempteth my better angel from my side,
And would corrupt my saint to be a devil,
Wooing his purity with her foul pride.
And whether that my angel be turn'd fiend,
Suspect I may, yet not directly tell;
But being both from me, both to each friend,
I guess one angel in another hell.
Yet this shall I ne'er know, but live in doubt,
Till my bad angel fire my good one out."

With this may be compared the warning given in xcv. :—

"How sweet and lovely dost thou make the shame,
Which, like a canker in the fragrant rose,
Doth spot the beauty of thy budding name!
O, in what sweets dost thou thy sins enclose!
That tongue that tells the story of thy days,
Making lascivious comments on thy sport;
Cannot dispraise but in a kind of praise,
Naming thy name blesses an ill report.
O, what a mansion have those vices got,
Which for their habitation chose out thee!
What beauty's veil doth cover every blot,
And all things turn to fair, that eyes can see!
Take heed, dear heart, of this large privilege;
The hardest knife, ill-us'd doth lose his edge."

The Rev. W. A. Harrison has pointed out that Kemp's *Nine Daies Wonder* is dedicated to this lady, though by some inadvertence he has given the name of her sister. The dedication is "To the true Ennobled Lady, and his most bountifull Mistris, Mistris Anne Fitton, Mayde of Honour to the most sacred Mayde, Royall Queene Elizabeth." Anne Fitton was married to Sir John Newdigate in 1595 or earlier, and was never, so far as is known, maid of honour—a position held by her sister Mary at the date when Kemp's book was issued, and who in 1600 was one of the recipients of "guilte plate from Her Maiestie" as a New Year's gift. This dedication shows that she was on intimate terms with the players of the Lord Chamberlain's Company. This seems evident from the manner in which Kemp refers to her :—

"In the waine of my little wit I am forst to desire your protection, else euery Ballad-singer will proclaime me bankrupt of honesty. . . Three reasons moove me to make publik this iourney: one to reproue lying fooles I neuer knew; the other to cōmend louing friends which by the way I daily found; the third to shew my duety to your honorable selfe, whose fauour (among other bountifull friends) makes me (dispiht of this sad world) iudge my hart Corke and my heeles feathers."

She herself had some dramatic talent, and in June 1600, when there was a masque before the Queen, "Mrs. Fitton leade" in the chief character of Affection. "Mrs. Fitton went to the Queen and moved her to dance. H. M. asked what she was. 'Affection,' she said. 'Affection!' said the Queen; 'Affection is false.'" (Whyte's letter to Sydney, 23 June, 1600). Rowland Whyte describes the attire of these ladies. "Each hath a skirt of cloth of silver, a rich waistcoat wrought with silkes, and gold and silver, a mantell of carnacion taffete cast under the arme, and there hair loose about their shoulders, curiously knotted and interlaced." Whyte mentions that she was ill in 1599.

If these indications are correct, it is interesting to note that the monument to Alice, wife of Sir Edward Fitton, in Gawsworth church, includes effigies of their offspring, male and female, and among them Mrs. Anne and Mrs. Mary Fitton. There is, therefore, something in the nature of a portrait which may be compared with the description of the Dark Lady in the Sonnets. There is an engraving of this monument in Mr. Earwaker's *East Cheshire* (vol. ii., p. 582), where he also states that Mary Fitton is mentioned in the unprinted will of Francis Fitton, who refers to her marriage with Mr. William Polwhele.

Mr. Goldsmid's reprint is printed with care and elegance, and should give a renewal of popularity to Kemp's quaint narrative.

A CURIOSITY OF TRANSLATION.—In the translation of Molière's Plays in *Bohn's Standard Library*, Mr. Wall has hit upon the idea of rendering the *patois* in *Don Juan* by a corresponding English dialect. He had the assistance of Mr. Elworthy, and the following is a specimen of the result:—"Pierrot. No, you don't. When love's there, 'tis to be seed, and shows in thousands o' purty little ways to they that's aloved with all your heart. Look to the girt, fat Thomasse, how soft her is about young Rabin; her's always after'n, an' her never lets'n have no paice. Her's always a-playin' some game or another upon un, or nudgin' un when he's a-passin' by; an' t'other day, when he was asot upon a stool, her pulled'n right away from under'n and made un tumble all along 'pon the ground. Aye! aye! that's how 'tis wi' folks that be in love; but you, you never don't drow a word to me. You do keep yoursel' always jis' the same's a log of timber, an' I mid pass twenty times beside of 'ee, an' you would'n budge one bit for to give me a little touch or for to speak a word. I tell 'ee 'tidn' right, there now! Once for all; you be too cold for anybody." (*Don Juan* ii. 1.)



REVIEWS.

The Adelphi and its Site. By HENRY B. WHEATLEY, F.S.A. London: Elliot Stock. 8vo, pp. 17.

MR. WHEATLEY has told in outline the story of the Adelphi, which covers the site once occupied by Durham House, with which one would like to associate the famous name of Richard de Bury. It was the abode of Raleigh before his fall, and with his ejection the house came to be divided. The Adelphi itself dates from 1770, and is a monument of the architectural talent of Robert and John Adam. Amongst those who have dwelt in the Adelphi, we may name Garrick, Gibbon, Beaconsfield, Rowlandson, and others. The Society of Arts has had its home here since 1774, and many pleasant memories cluster round its meeting-house. Mr. Wheatley rightly speaks as one having authority, and has given us an excellent sketch of a very interesting part of London.

Librarianship as a Profession. By HENRY R. TEDDER, F.S.A. London: Chiswick Press, 1884. 8vo, pp. 30.

THIS is an address marked by the incisive good sense which distinguishes Mr. Tedder's deliverances. We can hardly do better than quote its conclusion:—

"In the course of my remarks I have tried to avoid rhetorical flourishes as to the elevated character of a librarian's duties and the sacred nature of a librarian's rights and personal position, but have limited my considerations to the following practical points. Firstly, in speaking of professional qualifications, I have merely indicated the direction in which they should lie; secondly, I have endeavoured to show that it is impossible to maintain a proper professional spirit without some sort of organized training, supported by a recognized system of preliminary examination; thirdly, I have touched upon some views of the higher duties of librarians towards readers; fourthly, the frequently inadequate nature of the emoluments of librarians is discussed; and, finally, the further employment of lady librarians is warmly supported. Complaints are frequently heard that well-educated youths cannot find employment in consequence of the overcrowding of all the liberal professions. There is a large field open in librarianship, if those young men would only add to their previous acquirements a certain amount of technical knowledge. There is a want of competent librarians, as any one must confess on looking through the lists of candidates for vacant appointments. The profession of librarian has a great future. No man can form any idea of what will be the extent of printed literature as time goes on; and while books increase, and the difficulties of dealing with them grow in a like degree, so must the librarian become a more important factor in the work of intellectual development and the advancement of civilization."

WE have received the following Catalogues:—B. & J. F. Meehan, 32, Gay St., Bath (Original Editions of Dickens, Lamb, Thackeray, Phiz, etc.); J. Salisbury, 4, Paternoster Row, London, E.C.; Henry March Gilbert, 26, Above Bar, Southampton; W. Downing, 74, New St, Birmingham; M. W. Rooney, 37, Rathgar Avenue, Dublin; W. B. Bond, 77, Blackett St., Newcastle-on-Tyne (Etchings, Portraits, Caricatures); Fowler's Great Discount Book Stores, Leicester; Clement Sadler Palmer, 100, Southampton Row, London, W.C.; U. Hoepli, Milan (Catalogue of English Literature); The Galignani Literary Library Advertiser; W. J. Smith, 41, 42, & 43, North St., Brighton; Karl W. Hiersemann, 1, Turnerstrasse, Leipzig (Vergleichende Sprachwissenschaft); William Brough, 1, Ethel St., Birmingham; James Fawn & Son, 18, Queen's Road, Bristol; James Clegg, 10, Milnrow Road, Rochdale; John Noble, 10 & 12, Castle Street, Inverness; T. Forester, 1, Rawstone Road, Colchester; John Hitchman, 51, Cherry St. Birmingham.

CORRESPONDENCE.

 DIRECTORY OF BOOKSELLERS.

I HAVE to thank your readers for three lists this month, and for as many suggestions to use Kelly's Directories. With regard to London, I have prepared a list containing some 100 second-hand booksellers, and of these only about 60 are marked "S" in Kelly's London Directory for 1885. I shall be most happy to forward my London List to any one who feels competent to make additions to it, or to add "C" to any not already marked therein who may publish catalogues.

The lists received are—Bristol, 8 names; Manchester, 15; Rochdale, 3; bringing the total up to 37.

ARTHUR GYLES.

 FRANKLIN'S LIBRARY "LONG ARM."

FRANKLIN after his return from Europe, and when resident in Philadelphia in 1787, is said to have invented a "long arm," for the purpose of taking down volumes from the higher shelves of the library in which he took so much delight. Is there any description of this labour-saving contrivance?

K. A.

 BIBLIOPHILE'S KALENDAR.

MESSRS. HODGSON sold by auction at their rooms, 115, Chancery Lane, on March 10th and three following days, the important publication stock of Messrs. Bickers and Son, including the copyrights, stereo-plates, etc., of their well-known series of reprints. The following were the more important lots, with the prices affixed. Motley's *Dutch Republic*, £80 (Ward and Lock); Another edition, 3 vols., £120 (Warne & Co.); Prescott's *Mexico, Peru*, etc., 3 vols., £190 (Acworth); Lacroix's *Works*, £100 (Virtue); Maxwell's *Life of Wellington*, 3 vols., £105 (Bell & Sons); Forster's *Life of Goldsmith*, £85 (Ward & Lock). *Without a Master* series, £165 (Acworth); *Shakespeare's Works*, by Dyce, £310 (Sonnenschein); Chaffers' *Marks and Monograms on Pottery*, etc., with the *Collector's Handbook*, £400 (Reeves & Turner); and *Hall Marks on Plate*, £270 (Acworth). There was a good competition for the different lots throughout the catalogue, the total amount of the sale exceeding £8,500.

WE have received from the Aungervyle Society another part of the reissue of the *Voyages of Werthomannus*.

MR. FREDERIC LOCKER writes to the *Critic* as follows:—"I have two little manuscript books that formerly belonged to the poet Cowper, for they are filled with his poems in autograph. There are the well-known lines to Alexander Selkirk (but they are called 'Robinson Crusoe'), and there are several variations from the reading of the printed copies. Instead of

'My friends, do they now and then send
A wish or a thought after me?'

he has written :

'My friends, do they ever attend
To the sad recollection of me?'

And again, at stanza 6—"When I think of my own native land," etc.—the manuscript reading is :

"When I think of my native abode,
In a moment I seem to be there;
'Tis the Body, alas! with its Load
Still holds me a Prisoner here."

Then there are many variations in the poem called 'The Rose.' It begins:

- 'The rose that I sing had been bathed in a shower,
Profusely and hastily shed;
The plentiful moisture encumbered the flower,
And weighed down its elegant head.
- 'The cup was all filled, and the leaves were all wet,
And it seemed, to a fanciful view,
To weep for the home it had left with regret,
In the flowery scene where it grew.
- 'Unfit as it was for the use of the Fair,
With foliage so dripping and drowned,
I shook it and swung it with too little care—
I snapped it—it fell to the ground.
- "" And such," I exclaimed, "is the pitiless part
Some act by the delicate mind,
Regardless of wringing and breaking a heart
Already to sorrow resigned."
- 'This beautiful rose, had I shaken it less
Might have bloomed in the bosom awhile;
And the tear that is wiped with a little address
May be followed perhaps by a smile.'

FROM the *Cape Times* we learn that Messrs. J. C. Juta & Co. have just issued a little book under the title of *A Metrical Outline of Cape History and Chronology*, by George Leith, Principal of the First-class School at Riversdale. A quotation will best illustrate the system, which is, in truth, a revival from elder days.

- "Goské in 1672
As Governor came out;
And built beside the rolling surf
A castle staunch and stout.
- "With honour Goské left the Cape,
In '76 came Bax,
Whose peace of mind was sorely tried
By Hottentot attacks."

Mr. Leith judiciously declares that he does not attempt to write poetry.

WE have received from the Nottingham Free Library a handy class list of the useful arts. We may congratulate Mr. J. P. Briscoe on the issue of a list of undeniable utility.

PETZOLDT'S *Neuer Anzeiger*, now edited by Joseph Kürschner, maintains its ancient reputation. In the February number we may mention in particular the account of a block-book, *Historia Beate Marie Virginis*. Dr. P. Mitschke makes another contribution on Tiro Literature, in continuation of lists published in 1877 and in 1879.

MR. WALTER HAMILTON'S *Parodies* has reached its seventeenth part, which is of more than usual interest. The style of E. A. Poe is so pronounced and individual that it easily lends itself both to imitation and to parody, of which various specimens are given. Included is an exact reprint of *Pot-pourri* published at New York in 1875.

AN important series of the MSS. of Mirabeau has been bought for the archives of the French Ministry of Foreign Affairs, which already possesses many important documents relating to his career. There is a lengthy account of this acquisition in the *République Française*, 27th March.

FROM an American source we learn that Mr. William Winter has prepared a little volume on Henry Irving, which contains, in a revised form, his articles on the actor, printed in the *New York Tribune*. "The motive that prompted these sketches," says the author, in a preface, "is my wish to form and strictly to express the thoughtful and useful estimate of the art of a great and famous actor, whose advent in America would make an epoch in the history of our stage and be attended with important and incessant consequences." There will be two portraits—one of Mr. Irving and another of Miss Terry.

MR. G. W. SMALLEY is a severe critic of the English book-world. "English publishers," he says, "are falling more and more into the bad habit of making their books serve as mere hoardings for advertisements. The indispensable *Statesman's Year-Book* for 1885 is issued by Messrs. Macmillan with covers on the insides of which are pasted the printed puffs of various

wares. As I turned over the volume, the bookseller told me a story of Lord Beaconsfield, who was one of his clients. Buying one day a volume out of Bohn's Library, the great Tory said: 'I buy the book in this edition because there is no other. But,' added he, pointing to the advertisements between and on the covers, 'you must be good enough to have it rebound and leave out these Bohniana.' And in all similar cases Lord Beaconsfield's example would be a good one to follow. Publishers would find that it did not pay to deface books if the books were returned to them as unsalable in their defaced state. Mr. Henry Stevens remarked in his essay *Who Spoils our English Books?* that he did not suppose any one book would be better printed for his criticism. Let him add to his list of iniquities this last, and with it his counsel to the buyer not to buy, and then will he presently find the publisher perceiving that his protest has a practical value.' Something may be said on the other side, as those who have bought a seventeenth-century tractate with a long list at the end of the publications of Humphrey Moseley will readily admit.

We may call attention to the remarkable list of books relating to literary property compiled by Thorwald Solberg, now appearing in the *Publishers' Weekly*.

IN *Centralblatt für Bibliothekswesen* the chief article is "Leiden und Freuden einer wandernden Bibliothek," in which O. Grulic describes the fortunes of the library of the Kaiserlich Leopoldinisch-Carolinisch-Deutschen Academie der Naturforscher.

WE have again to give hearty praise to the *Magazine of American History*, which is not less remarkable for the brightness and readable character of its articles than for the solid scholarship which they evince. The April number opens with an informing and timely article on the "Framers of the Constitution," with twenty or more portraits. It is the first instance in the historic literature of America, of the successful grouping of the whole fifty-five of these remarkable men in one vivid pen-picture. The other articles of the number are of exceptional merit, including as usual a wide range of topics. Dr. Charles W. Parsons, of Providence, writes of "Bellomont and Rasle in 1699," touching with new material on Lord Bellomont's connection with piracy; Rev. William Barrows, D.D., treats of "Ancient Chicago," in a most agreeable fashion; Mr. Frederic N. Luther contributes a bright and readable paper on "Jefferson as a Naturalist;" Professor Theodore W. Dwight, the head of the Columbia College Law School, adds a short article on the "Fairfax Family"; John Esten Cooke furnishes a summary of the arguments on the Pocahontas question; and Charles Ledyard Norton continues his "Political Americanisms."

THE *New York Nation*, writing on M. Clermont-Ganneau's recent book on *Les Fraudes Archéologiques en Palestine*, appears to think that but for his intervention the Shapira MS. would have been bought by the British Museum. It ought to be made quite clear to all, what is sufficiently well known to those in England specially interested in the matter, that there never was any danger of the British experts being deceived by the pseudo-Deuteronomy, and that the intervention of M. Clermont-Ganneau had no influence whatever upon the decision which proved so disastrous to Shapira.



I N D E X.



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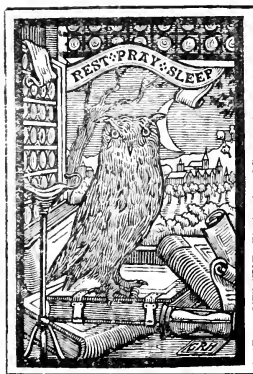
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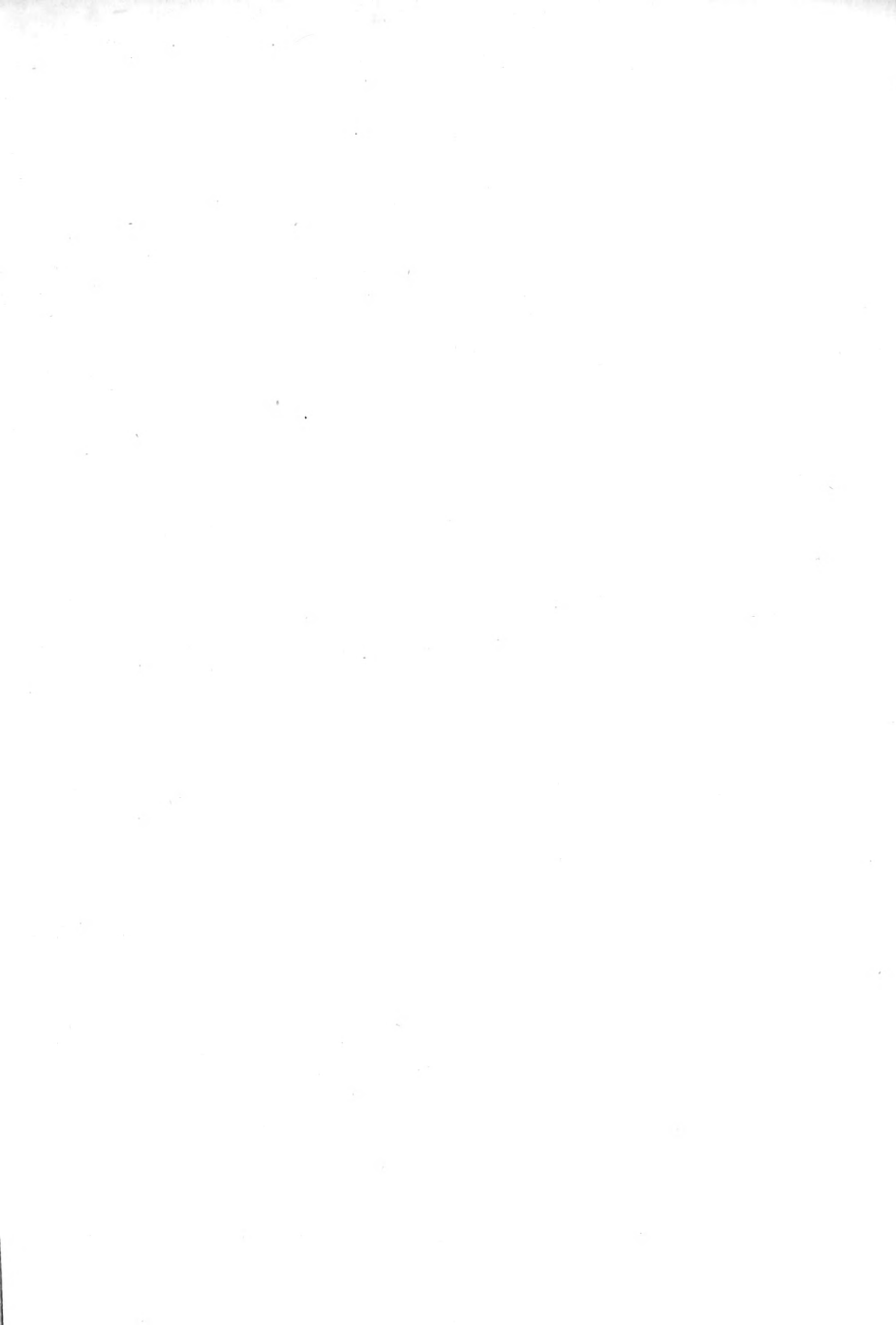
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